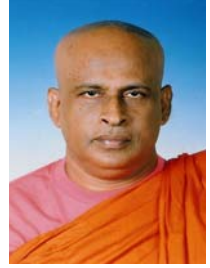




*P*ali
Chanting

Paritta Sutta Recitals
for Protection and Blessings

FOREWORD



Ven. Polgampola Piyananda
Chief Resident Monk
Sri Lankaramaya Buddhist Temple

Firstly, I am very heartened with the students of the Sunday Pali Chanting class for their enthusiasm, perseverance and dedication in learning the chanting. Over the past few years, they have learnt to recite various important Suttas, some of which from the Dīgha Nikāya (Long Discourses). The time has ripened for them to put these Paritta Suttas together in one book for easy reference during one's daily devotional practice, regular weekly group recitation and also on important occasions.

The devotional aspect of Buddhism is important for one to gain spiritual solace. Every Buddhist should learn to recite at least a few verses or stanzas when he or she enters a shrine and kneels before the Buddha. One should naturally be able to recall the noble qualities of the Triple Gems. This will help one to receive blessings for protection and gain more self-confidence in leading a peaceful life. This chanting book contains verses in homage to the Buddha, Dhamma and Sangha and also many important Paritta Suttas which could be recited to invoke blessings and serve as a reminder to purify the mind. In addition, the Paritta Suttas could also be recited for reflection and meditation.

Bro. Vajiro (Richard) Chia and his team have put in their untiring efforts in getting this book to its present form which would be beneficial for those who have an interest in Buddhism and Pali Chanting. The book has been compiled and published for free distribution which is a reflection of their strong faith, generosity and patience.

As their Mentor, I am proud of their spiritual fervour and qualities which they have demonstrated. It is also my pleasure to rejoice and congratulate Bro. Vajiro and his team for this beautiful piece of work. By virtue of this merit, I wish the team and the sponsors the blessings of the Triple Gem. May they progress in their life and attain the bliss of Nibbana! Sadhu !

The SIGNIFICANCE of PARITTA CHANTING

*Extract from "What Buddhists Believe"
by the late Ven K Sri Dhammananda Maha Thera*

PARITTA CHANTING is the recital of some of the suttas uttered by the Buddha in the Pali language for the blessings and protection of the devotees.

Paritta Chanting or Sutta Chanting is a well-known Buddhist practice conducted all over the world, especially in Theravada Buddhist countries where the Pali language is used for recitals. Many of these are important suttas from the basic teachings of the Buddha which were selected by His disciples.

The suttas that Buddhists recite for protection are known as Paritta Chanting. Here 'protection' means shielding ourselves from various forms of evil spirits, misfortunes, sickness and influence of the planetary systems as well as instilling confidence in the mind.

The vibrant sound of the chanting creates a very pleasing atmosphere in the vicinity. The rhythm of the chanting is also important. One might have noticed that when monks recite these suttas, different intonations are adopted to harmonise with different suttas intended for different quarters. It was found very early during man's spiritual development that certain rhythms of the human voice could produce significant psychological states of peacefulness and serenity in the minds of ardent listeners. Furthermore, intonation at certain levels would appeal to devas, whilst certain rhythms would create a good influence over lower beings like animals, snakes, or even spirits or ghosts. Therefore, a soothing and correct rhythm is an important aspect of Paritta Chanting.

When the suttas are chanted, three great and powerful forces are activated. These are the forces of the Buddha, Dhamma and the Sangha. Buddhism is the combination of these 'Three Jewels' and when invoked together they can bring great blessings to mankind. Devotees who were tired and fatigued have experienced relief and calmness after listening to the chanting of suttas. Such an experience is different from that provided by music because music can create excitement in our mind and pander to our emotions but does not create spiritual devotion and confidence.

For the last 2,500 years, Buddhist devotees have experienced the good effects of sutta chanting. We should try to understand how and why the words uttered by the Buddha for blessing purposes could be so effective even after His passing away. It is mentioned in the Buddha's Teaching that ever since He had the aspiration to become a Buddha during His previous births, He had strongly upheld one particular principle, namely, to abstain from 'telling lies'. Without abusing or misusing His words, He spoke gently without hurting the feelings of others. The power of Truth has become a source of strength in the words uttered by the Buddha with great compassion. However, the power of the Buddha's word alone is not enough to secure blessing without the devotion and understanding of the devotees.

The miraculous effect experienced by many people in ridding themselves of their sickness and other mental disturbances through the medium of the Buddhist suttas, enabled them to develop their faith and confidence in this form of religious service.

PRONUNCIATION of the PALI ALPHABET

Vowels

a	<i>is pronounced like</i>	u	<i>in</i>	but
ā	<i>is pronounced like</i>	a	<i>in</i>	far
i	<i>is pronounced like</i>	i	<i>in</i>	fit
ī	<i>is pronounced like</i>	ee	<i>in</i>	bee
u	<i>is pronounced like</i>	u	<i>in</i>	put
ū	<i>is pronounced like</i>	oo	<i>in</i>	rule
e	<i>is pronounced like</i>	e	<i>in</i>	age*
o	<i>is pronounced like</i>	o	<i>in</i>	own*

*The vowels **e** and **o** are always long, except when followed by a double consonant, e.g. *ettha*, *ottha*

Other alphabets

k	<i>is pronounced like</i>	k	<i>in</i>	key
g	<i>is pronounced like</i>	g	<i>in</i>	get
n	<i>is pronounced like</i>	ng	<i>in</i>	ring
c	<i>is pronounced like</i>	ch	<i>in</i>	rich
j	<i>is pronounced like</i>	j	<i>in</i>	jug
ñ	<i>is pronounced like</i>	gn	<i>in</i>	signor
n	<i>is pronounced like</i>	n	<i>in</i>	hint
t	<i>is pronounced like</i>	t	<i>in</i>	not
d	<i>is pronounced like</i>	d	<i>in</i>	do
p	<i>is pronounced like</i>	p	<i>in</i>	lip
b	<i>is pronounced like</i>	b	<i>in</i>	boat
m	<i>is pronounced like</i>	m	<i>in</i>	him
y	<i>is pronounced like</i>	y	<i>in</i>	yard
r	<i>is pronounced like</i>	r	<i>in</i>	rat
l	<i>is pronounced like</i>	l	<i>in</i>	sell
v	<i>is pronounced like</i>	w	<i>in</i>	was
s	<i>is pronounced like</i>	s	<i>in</i>	sit
h	<i>is pronounced like</i>	h	<i>in</i>	hut

Pure nasal: m – There is no difference between the pronunciation **n** and **m**. The former never stands at the end, but is always followed by a consonant of its group.

Aspirates : bh, dh, gh, kh, ph, th are pronounced with **h** sound immediately following, as in 'blockhead', 'pighead', 'fathead', 'loghead' etc. where the **h** in each is combined with the preceding consonant in pronunciation.

Consonants : ka kha ga gha ca cha ja jha ba
na ña ta tha da dha pa pha ma

Source :

Daily Buddhist Devotions by late Ven K Sri Dhammananda
Safeguard Recitals by Ānandajoti Bhikkhu
The Great Book of Protection by Weragoda Sarada Thera

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Victory Banner

Symbol of overcoming adversity and defilements;
Representative of the Buddha's victory over maras, or evil influences.

Religious Advisor
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Formula In Requesting

Saranāgamanam (Three Refuges)

Pañca Sīla (Five Precepts)

Atthanga Sīla (Eight Precepts)



*Manopubbangamā dhammā
manosethhā manomayā
Manasā ce padutthena
bhāsati vā karotī vā
Tato nam dukkhamanveti
cakkam va vahato padam*

Mind is the forerunner of (all evil) states.
Mind is chief; mind-made are they.
If one speaks or acts with wicked mind,
suffering follows one,
as naturally as the wheel follows the hoof of the draught- ox.

Dhammapada V1

*Manopubbangamā dhammā
manosethhā manomayā
Manasā ce pasammena
bhāsati vā karotī vā
Tato nam sukhamanveti
chāyā va anapāyini*

Mind is the forerunner of (all good) states.
Mind is chief; mind-made are they.
If one speaks or acts with a pure mind,
happiness follows one,
as naturally as one's shadow that never leaves.

Dhammapada V2



VANDANĀ

Homage



Namo Tassa Bhagavato Arahato Sammā Sambuddhassa

Homage to Him, the Blessed One, the Exalted One, the Fully Enlightened One.

(Repeat 3 times)



**FORMULA IN REQUESTING
SARANĀGAMANAM (THREE REFUGES)
PAÑCA SĪLA (FIVE PRECEPTS)**



**Okāsa ! Aham Bhante,
Tisaranena saddhim Pañca-sīlam Dhammam yācāmi;
anuggaham katvā sīlam detha me, Bhante**

Permit me! I ask Venerable Sir,

for the Five Precepts together with the Three Refuges.

Venerable Sir, please have compassion on me and grant me the Precepts.

**Dutiyampi, okāsa, Aham Bhante,
Tisaranena saddhim Pañca-sīlam Dhammam yācāmi;
anuggaham katvā sīlam detha me, Bhante**

For the second time, permit me! I ask Venerable Sir,

for the Five Precepts together with the Three Refuges.

Venerable Sir, please have compassion on me and grant me the Precepts.

**Tatiyampi, okāsa, Aham Bhante,
Tisaranena saddhim Pañca-sīlam Dhammam yācāmi;
anuggaham katvā sīlam detha me, Bhante**

For the third time, permit me! I ask Venerable Sir,

for the Five Precepts together with the Three Refuges.

Venerable Sir, please have compassion on me and grant me the Precepts.

**FORMULA IN REQUESTING
SARANĀGAMANAM (THREE REFUGES)
ATTHANGA SĪLA (EIGHT PRECEPTS)**



The above same formula is repeated in requesting
Eight Precepts by substituting **Pañca Sīlam** with **Atthanga Sīlam**.

TI-SARANA

Three Refuges



Buddham saranam gacchāmi

I go to the Buddha as my refuge.

Dhammam saranam gacchāmi

I go to the Dhamma as my refuge.

Sangham saranam gacchāmi

I go to the Sangha as my refuge.

Dutiyampi Buddham saranam gacchāmi

For the second time, I go to the Buddha as my refuge.

Dutiyampi Dhammam saranam gacchāmi

For the second time, I go to the Dhamma as my refuge.

Dutiyampi Sangham saranam gacchāmi

For the second time, I go to the Sangha as my refuge.

Tatiyampi Buddham saranam gacchāmi

For the third time, I go to the Buddha as my refuge.

Tatiyampi Dhammam saranam gacchāmi

For the third time, I go to the Dhamma as my refuge.

Tatiyampi Sangham saranam gacchāmi

For the third time, I go to the Sangha as my refuge.

PAÑCA SĪLA

Five Precepts



1. Pānātipātā veramani sikkhā padam samādiyāmi

I take the precept to abstain from killing.

2. Adinnādānā veramani sikkhā padam samādiyāmi

I take the precept to abstain from taking things not given.

3. Kāmesu micchā-cārā veramani sikkhā padam samādiyāmi

I take the precept to abstain from sexual misconduct.

4. Musāvādā veramani sikkhā padam samādiyāmi

I take the precept to abstain from false speech.

5. Surā meraya-majja-pamā-datthānā veramani sikkhā padam samādiyāmi

I take the precept to abstain from distilled and fermented liquor that causes intoxication or heedlessness.

ATTHANGA SĪLA

Eight Precepts



1. **Pānātipātā veramani sikkhā padam samādiyāmi**
I take the precept to abstain from killing.
2. **Adinnādānā veramani sikkhā padam samādiyāmi**
I take the precept to abstain from taking things not given.
3. **Abrahma cariyā veramani sikkhā padam samādiyāmi**
I take the precept to abstain from incest/bacancy.
4. **Musāvādā veramani sikkhā padam samādiyāmi**
I take the precept to abstain from false speech.
5. **Surā meraya-majja-pamā-datthānā veramani sikkhā padam samādiyāmi**
I take the precept to abstain from distilled and fermented liquor that causes intoxication or heedlessness.
6. **Vikāla-bhojanā veramani sikkhā padam samādiyāmi**
I take the precept to abstain from eating at improper times.
7. **Nacca-gīta-vādita visūka dassana mālā gandha vilepana dhārana mandana-vibhūsanatthānā veramani sikkhā padam samādiyāmi**
I take the precept to abstain from dancing, singing, music, shows, wearing garlands, using perfume and beautifying with cosmetics.
8. **Uccā sayana-mahā sayanā veramani sikkhā padam samādiyāmi**
I take the precept to abstain from using high and luxurious seats.

Monk : **Tisaranena saha atthagasilam dhammam sadhukam surakkhitam katva appamadena sampadetha**
Maintaining well the Eight precepts together with the Three refuges, strive on with diligence.

Laity : **Ama, Bhante**
Yes, Bhante.

Monk : **Sīlena sugatim yanti - Sīlena bhogasampada**
By morality they attain good rebirth, by morality they achieve wealth,
Sīlena nibbutim yanti - Tasma sīlam visodhaye
by morality they attain Nibbana, therefore one should purify morality.

Laity : **Sādhu! Sādhu! Sādhu!**
Excellent! Excellent! Excellent!

Vandanā And Pūjā
Homage and Offering





*Abhittharetha kalyāne
pāpā cīttam nivāraye
Dandham hi karoto puññam
pāpasmim ramati mano*

Make haste in doing good;
restrain the mind from evil;
for the mind of one who is slow
in doing meritorious actions
delights in evil.

Dhammapada V116



*Puññam ce puriso kayirā
kayirāth'etam punappunam
Tamhi chandam kayirātha
sukho puññassa uccayo*

Should a person perform a meritorious action,
he should do it again and again;
he should find pleasure therein;
blissful is the accumulation of merit.

Dhammapada V118



VANDANĀ

Homage



Namo Tassa Bhagavato Arahato Sammā Sambuddhassa

Homage to Him, the Blessed One, the Exalted One, the Fully Enlightened One.

(Repeat 3 times)



BUDDHA VANDANĀ

Homage To The Buddha



Iti pi so Bhagavā Araham Sammā sambuddho

Such indeed is the Blessed One, exalted, omniscient,

vijjā carana-sampanno Sugato Lokavidū

endowed with knowledge and virtues. Well-gone, Knower of the worlds,

Anuttaro Purisa damma-sārathī

an Incomparable Charioteer for the training of individuals.

Satthā Deva-manussānam

Teacher of gods and men,

Buddho Bhagavā ti

Enlightened and Holy.



DHAMMA VANDANĀ

Homage To The Dhamma



Svākkhāto Bhagavatā Dhammo

The Dhamma of the Blessed One is perfectly expounded;

Sandīthiko Akāliko

visible here and now; not delayed in time;

Ehi-passiko Opanayiko

inviting one to come and see; onward leading to (Nibbana);

Paccattam veditabbo viññuhi ti

to be attained by the wise, each for himself.

SANGHA VANDANĀ

Homage To The Sangha



Supatipanno Bhagavato sāvaka sangho

Of good conduct is the Order of the Disciples of the Blessed One.

Uju patipanno Bhagavato sāvaka sangho

Of upright conduct is the Order of the Disciples of the Blessed One.

Ñāya patipanno Bhagavato sāvaka sangho

Of wise conduct is the Order of the Disciples of the Blessed One.

Sāmīci patipanno Bhagavato sāvaka sangho

Of dutiful conduct is the Order of the Disciples of the Blessed One.

Yadidam cattāri purisa yugāni Attha purisa puggalā

That is to say : the Four Pairs of Persons, the Eight Kinds of Individuals;

Esa Bhagavato sāvaka sangho

this community (Sangha) of the Blessed One's disciples

Ahuneyyo pāhuneyyo

is worthy of gifts, is worthy of hospitality,

Dakkhineyyo anjali karanīyo

is worthy of offerings, is worthy of reverential salutation,

Anuttaram puññak-khettam lokassā ti

as an incomparable field of merit for the world.



PADIPA PŪJĀ

Offering Of Lights



Ghana sārappa dittenā - Dīpenā tama dhansinā

With lights brightly shining, abolishing this gloom,

Tiloka dīpam sambuddham - Pūjayāmi tamo nudam

I adore the Enlightened One, who dispels the darkness (of ignorance).

PUPPHA PŪJĀ

Offering Of Flowers



Vanna gandha gunopetam - Etam kusuma santatim

This mass of flowers, fresh hued, fragrant and choice,

Pūjayāmi munindassa - Sirīpāda saroruhe

I offer at the sacred lotus-like feet of the Noble Sage.

Pūjemi Buddham kusumena nena

I offer Thee, Lord Buddha, these flowers.

Puññena metena ca hotu mokkham

May this virtue aid in my emancipation.

Puppham milāyāti yathā idam me

Our bodies undergo decay

Kāyo tathā yāti vināsa bhāvam

even as these flowers must fade.



SUGANDHA PŪJĀ

Offering Of Perfumed Smoke



Gandha Sambhāra yuttena - Dhūpenāham Sugandhinā

With perfumed incense, made from fragrant substances,

Pūjaye pūjanīyam tam - Pūjā bhājana muttamam

I honour the Exalted One, worthy of respect, who dispels the darkness (of ignorance).



PĀNIYA PŪJĀ

Offering Of Water



Adhivāsetu no bhante - Pānyam parikappitam

O Lord! The Blessed One, please accept this pure water

Anukampam upādāya - Patiganhātu muttamam

as an offering to Thee, out of great compassion for us.

ĀHĀRA PŪJĀ

Offering Of Food



Adhivāsetu no bhante - Bhojanam parikappitam

O Lord! The Blessed One, please accept this food

Anukampam upādāya - Patiganhātu muttamam

as an offering to Thee, out of great compassion for us.

GILĀNA PACCAYA PŪJĀ

Offering Of Medicinal Drinks



Adhivāsetu no bhante - Gilāna paccayam imam

O Lord! The Blessed One, please accept these medicinal drinks

Anukampam upādāya - Patiganhātu muttamam

as an offering to Thee, out of great compassion for us.



CETIYA VANDANĀ

Salutation To The Three Main Objects Of Veneration

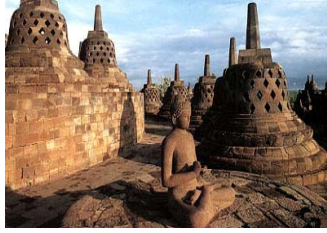


Vandāmi cetiyam sabbam - Sabba thānesu patitthitam

I salute every Cetiya (shrine), that may stand in any place,

Sārirīka dhātu Mahā bodhim - Buddha-rūpam sakalam-sadā

the bodily relics, the Great Bodhi, and all images of the Buddha.



BŌDHI VANDANĀ

Salutation To The Bodhi Tree



Yassa mūle nisinnova - Sabbāri vijayam akā

Seated at whose base, the Teacher overcame all foes,

Patto sabbaññutam Satthā - Vande tam Bōdhi-pādapam

attaining Omniscience, that very Bodhi tree do I venerate.

Ime ēte Mahā-Bōdhi - Lōka-Nāthena pūjitā

This great tree of Enlightenment, revered by the Lord of the world,

Ahampi te namassāmi - Bōdhi-rājā namatthu te

I too shall salute you! May there be homage to you, O royal Bodhi!

Indanīla vannapatta - sētakhandha-bhāsuram

Blue-sapphire coloured leaves, white trunk brightly shining;

Satthunetta-pankajābhi - pūjitagga sātadam

adored by the lotus-like eyes of the Teacher, and yielding the highest blessing

Agga-bōdhi nāma vāma - dēva rukkha sannibham

.... namely, the Ultimate Enlightenment and a pleasant abode to the deities.

Tam visāla Bōdhi pādapam - namāmi sabbadā

O mighty Bodhi, like unto a glorious celestial tree, daily do I worship you!

BUDDHA PAÑÑA VANDANĀ

Homage To The Supreme Wisdom Of Lord Buddha



Vajira sangātha sāriro - Vajira gñanā namākaro

I offer my respect to the Body and Mind of Lord Buddha - radiant as the brilliant gem.

Yō Buddhō Bodhi mūlamhi - Nissinno Vajirasane

Lord Buddha having fulfilled the Perfections (Parami)

Sasēna mārang jitvāna - Sathhā Puññassa tejasa

had the power to defeat the forces of Mara while seated on the diamond throne.

Patame pubbe nivāsang - majjimē dibba chakkukang

While in the process of getting enlightened, first knowledge of the past births arose in Him. Secondly, the knowledge of the Divine Eye dawned on Him.

Pachimē sathhā sankārang - Sammā sanang lakkha kōtiyang

In the wee hours of early morning, He analysed the sankhara and the various causes leading to it - a million, billion times over and over again.

Chatinsāya kōti sathhā - sahassa mukhēna pachayang

With His radiant mind, He analysed the Dependent Origination (Paticca Samuppāda) from beginning to end and from end to the beginning

Othara mahā vajirena - susang Buddhō sāvakayang

- a million, billion times and became enlightened as the Supreme Buddha.

Buddha bhūmi nittango - So mahā vajira gñanā sā

With this Supreme Knowledge, Lord Buddha was able to eradicate

Catuvattā lesa gñanang - chatta sathuri chakkuni

all defilements and became the Supreme Enlightened One.

Bodhineyō subbo dethvā - Bodhi sithang nāma mahang

I offer my respects and pay homage to the Supreme Perfect Knowledge of the Buddha.



Source : Bhikkuni Gotami

ATTHAVISI BUDDHA PŪJĀ
Offering Of Medicinal Drinks
To The Twenty-eight Sammā Sambuddhas



- 1. Tanhankaram mahāvīram - munindam lokanayakam**
Tanhankara, the great hero; the noble sage and lord of the world.
patiggaṇhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.
- 2. Mahāyasam lokanatam - Medhankaram vināyakam**
Medhankara, the eminent leader and lord of the world; of great honour.
patiggaṇhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.
- 3. Deva devam mahāvīram - mahesin Saranankaram**
Saranankara, the noble sage; the great hero and chief of all gods.
patiggaṇhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.
- 4. Jutindaram mahānagam - Dipankaram mahāmunin**
Dipankara, the great sage; the chief tusker, radiating lustrous light.
patiggaṇhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.
- 5. Munindam jana pāmokkham - Kondaññaṃ loka pūjitam**
Kondañña, the people's lord; revered by the world.
patiggaṇhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.
- 6. Loka lokakaram settham - Mangalam purisuttamam**
Mangala, the Man Supreme; excellent in all the worlds.
patiggaṇhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.
- 7. Sumanāthi sumanam dhīram - sambuddham Sumanam jinam**
Sumanā, the good hearted sage; the Fully Enlightened One, the conqueror.
patiggaṇhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.
- 8. Tiloka dīpam sambuddham - Revatam rati vaddhanam**
Revata, the Fully Enlightened One who enhanced joy and a guiding lamp in the three worlds.
patiggaṇhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.

9. **Gunākaram mahā punnam - Sobhitam karunādaram**
Sobhita, the Compassionate One; crowned with great wisdom.
patiggaṇhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.
10. **Anomadassīm sambuddham - lokanatam januttamam**
Anomadassī, the Fully Enlightened One; lord of the world, chief of mankind.
patiggaṇhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.
11. **Padumam nāma sambuddham - lokanatam pajjotam**
Paduma, the Fully Enlightened One; a guiding lamp to all the worlds.
patiggaṇhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.
12. **Sattasāram mahā abhiññām - Nāradam lokanayakam**
Nārada, lord of the world who possessed great supernormal power.
patiggaṇhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.
13. **Mahākarunikam nātam - munindam Padumuttaram**
Padumuttara, the great sage; full of great compassion.
patiggaṇhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.
14. **Mahāmatim mahā tejam - Sumedham nāma nāyakam**
Sumedha, the leader; the great chief of unsurpassed glory.
patiggaṇhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.
15. **Sujātam sabba lokaggam - cakkhumantam mahāmuniṇi**
Sujāta, chief of all the worlds; great sage who possessed the wisdom eye.
patiggaṇhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.
16. **Angirasam jutimantam - Piyadassīm narāsabam**
Piyadassī, mankind's lord; the resplendent and brilliant one.
patiggaṇhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.
17. **Atthadassīm karunikam - munindam dipaduttamam**
Atthadassī, noble and compassionate, a sublime lamp that shows the way.
patiggaṇhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.

18. **Brahmathī brahmam pavaram - Dhammadassīm tamonudam**
Dhammadassī, who dispelled gloom; the matchless one of all Brahmas.
patiggaṇhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.
19. **Siddhattham patividdhattam - sabba lokeka nāyakam**
Siddhattha, who fully comprehended all Dhamma; leader of all the worlds.
patiggaṇhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.
20. **Satthāram Tissa sambuddham - sabbannum loka pūjitam**
Tissa, the Fully Enlightened One, a Teacher; revered by all the worlds.
patiggaṇhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.
21. **Munindan Phussa sambuddham - mahindan sugunākaran**
Phussa, the Fully Enlightened One; the great sage, the embodiment of immeasurable virtues.
patiggaṇhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.
22. **Vijjā carana sampannam - Vipassīm vigatopamam**
Vipassī, who has gone beyond; endowed with knowledge and virtues.
patiggaṇhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.
23. **Sikhi nāma mahaviram - mahesim jinapungavam**
Sikhi, the great hero; the superior one who obtained victory by destroying all defilements.
patiggaṇhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.
24. **Lokavidun lokanatam - Vessabhu sukha dāyakam**
Vessabhu, dispenser of bliss; knower of the world.
patiggaṇhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.
25. **Kakusandham sattavaham - munindam susamāhitam**
Kakusandha, caravan-guide of sentient beings; the great sage, well restrained.
patiggaṇhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.
26. **Mahesim Konāgamanam - Buddham dasa vilochanam**
Konāgamana, the noble sage; the Blessed One who possessed the ten divine eyes.
patiggaṇhantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.

27. **Kassapam nāma sambuddham - mararin purisuttamam**
Kassapa, Fully Enlightened; the Supreme Being who defeated Mara and his hostile army.
patigghanantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.
28. **Angirasam bhūripannam - Gotamam sakya pungavam**
Gotama, the Sakyan's glory; the resplendent one endowed with great wisdom.
patigghanantu mam sabbam - gilāna paccayam varam
O Noble One! Please accept these medicinal drinks as an offering.



DEVĀRADHANĀ

Invocation To The Devas



Samantā cakkavālesu - Atrāgacchantu devatā

In the universe in their entirety, let the deities come here;

Saddhammam munirājassa - Sunantu sagga-mokkhadam

The good doctrine of the king of sages which gives heaven and release.

Parittassavanakālo ayam bhadantā

This is the time to listen to the protective discourses.

Parittassavanakālo ayam bhadantā

This is the time to listen to the protective discourses.

Parittassavanakālo ayam bhadantā

This is the time to listen to the protective discourses.



Ānussati
Reflection





*Sabbe tasanti dandassa
sabbe bhāyanti maccuno
Attānam upamam katvā
na haneyya na ghātaye*

All tremble at the rod.
All fear death.
Regarding others as oneself,
one should neither strike nor cause to strike.

Dhammapada V129

*Ārogyaparamā lābhā
santutthi paramam dhanam
Vissāsaparamā ñāti
nibbānam paramam sukham*

Health is the highest gain.
Contentment is the greatest wealth.
The trustworthy are the best kinsmen.
Nibbana is the highest bliss.

Dhammapada V204



BUDDHĀNUSSATI

Meditation On The Buddha



Buddhānussati mettā ca - Asubham maranassati

Reflection on the Buddha, Loving-kindness, Loathsome nature of everything and Nature of death.

Iti imā caturārakkhā - Bhikkhu bhāveyya sīlavā

A virtuous disciple should practise this fourfold protective contemplations.

Ananta vitthāra gunam - Gunato nussaram munim

Always contemplating on the infinite and pervasive virtues

Bhāveyya Buddhimā bhikkhu - Buddhānussati mārito

of the Buddha - an understanding disciple should reflect as follow:

Savāsane kileseso - Ēko sabbe nighātiya

.... that the Buddha alone has destroyed all defilements,

Ahusu suddha santāno - Pujānam ca sadāraho

revealing an extremely pure mind always deserving adoration.

Sabbakāla gate Dhamme - Sabbe sammā sayam muni

....that the Buddha has rightly realised all aspects matters relating to all times

Sabbākārena bujjhitvā - Ēko sabbaññutam gato

and has attained supreme Enlightenment entirely through His own efforts.

Vipassanādi vijjāhi - Silādi caranehi ca

.... the (Eightfold) knowledge such as Vipassana and the Caranas such as Sila;

Susamiddhehi sampanno - Gaganābhehi nāyako

these are qualities the Buddha is endowed with, as extensive as the sky.

Sammā gato subbhan thānam - Amogha vacano ca so

.... that the Buddha has rightly gone to the blissful state. He is endowed with fruitful speech.

Tividhassāpi lokassa - Ñātā nirava sesato

He has known the three worlds (sensual, form and formless) in their entirety.

Anēkēhi gunoghēhi - Sabba sattuttamo ahu

.... that the Buddha has become Supreme among all beings by His manifold qualities.

Anēkēhi upāyehi - naradamme damesi ca

He has by various means subdued those who should be subdued.

Ēko sabbassa lokassa - Sabba sattānu sāsako

.... that the Buddha is a great Teacher to the entire world.

Bhāgya issariyādinam - Gunānam paramo nidhī

He is a noble treasure of qualities such as fortune and prosperity.

Paññāssa sabba dhammēsu - Karunā sabba jantusu

.... that the Buddha's wisdom is all pervasive and His compassion extends to all beings.

Attathānam paratthānam - Sādhikā guna jethikā

He is a benefactor unto Himself and others. He is supreme in all qualities.

Dayāya pārami citvā - Paññāyattāna muddharī

.... that the Buddha elevated Himself by the wisdom gained through the perfections

Uddhari sabba dhamme ca - Dayāyaññe ca uddharī

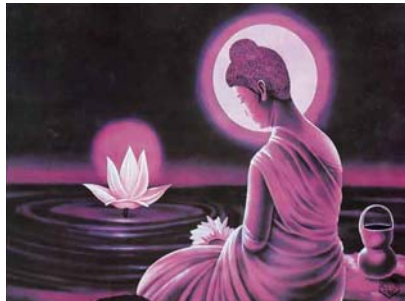
by preaching the Doctrine in all its aspects; and elevated others through His compassion.

Dissamāno'pi tā'vassa - Rupakāyo acintiyō

It is impossible to visualise the Buddha even in His Rupakaya (physical form).

Asādhārana ñānaddhe - Dhamma kāye kathāva'kā'ti

How much more inconceivable is His Dharmakaya (doctrinal body) of unique wisdom?



METTĀNUSSATI

Meditation On Loving-kindness



Attupamāya sabbesam - sattānam sukha kāmatam

Having compared oneself with others, one should practise loving-kindness

Passitvā kamato mettā - sabba sattesu bhāvaye

towards all beings by realising that everyone desires happiness.

Sukhī bhaveyyam niddukkho - Aham niccam aham viya

May I be free from sorrow and always be happy. May those who desire my welfare,

Hitā ca me sukhī hontu - Majjhata tha ca verino

those who are indifferent towards me and those who hate me, also be happy.

Imamhi gāmakkhettamhi - Sattā hontu sukhī sadā

May all beings who live in this vicinity always be happy;

Tato param ca rajjesu - Cakkavālesu jantuno

so also those who live in other kingdoms in this world-system be happy.

Samantā cakka vālesu - Sattānam tesu pānino

May all beings living in every world-system and each element of life

Sukhino puggalā bhutā - Atta bhāva gatā siyum

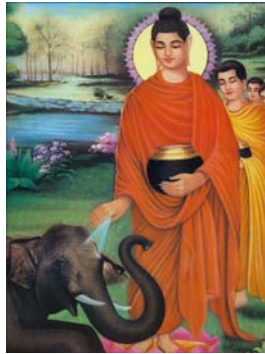
within such a system be happy and achieve the highest bliss.

Tathā itthi pumā ceva - Ariyā anariyā pi ca

Likewise, women, men, the noble and the ignoble ones,

Devā narā apāyatthā - Tathā dasa disāsu cāti

gods, and those in woeful states and those living in the ten directions
(may all these beings be happy).



MARANĀNUSSATI

Meditation On Death



Pavāta dīpa tullyāya - Sāyu santati yākkhayam

Seeing with wisdom the end of life in others and comparing this to a lamp

Parūpamāya sampassam - Bhāvaye maranassatim

kept in a windy place, one should meditate on Death.

Mahā sampatti sampattā - Yathā sattā matā idha

Just as in this world, beings who once enjoyed great prosperity will die,

Tathā aham marissāmi - Maranam mama hessati

even so one day will I die too. Death will indeed come to me.

Uppattiyā sahevedam - Maranam āgatam sadā

This Death has come along with birth.

Māranatthāya okāsam - Vadhako viya esati

Therefore, like an executioner, Death always seeks an opportunity to destroy.

Īsakam anivattam tam - Satatam gamanussukam

Life, without halting for a moment, and ever keen on moving,

Jīvitam udayā attham - Suriyo viya dhāvati

runs like the sun that hastens to set after its rise.

Vijju bubbula ussāva - Jalarāji Parikkhayam

This life comes to an end like a streak of lightning, a bubble of water, a dew-drop on a leaf, or a line drawn on water.

Ghātakova ripū tassa - Sabbatthāpi avāriyo

Like an enemy intent on killing, Death can never be avoided.

Suyasatthāma puññiddhi - Buddhi vuddhe jinaddyayam

If death could come in an instant to the Buddhas endowed with great glory,

Ghātesi maranam khippam - Kātu mādisake kathā

pro prowess, merits, supernatural powers and wisdom, what could be said of me?

Paccayānam ca vekallyā - Bāhirajjhattu paddavā

For want of food, and through internal ailments or through external injuries -

Marāmoram nimesāpi - Maramāno anukkhanan ti

these can cause me dying every instant and I shall die within the twinkling of an eye.

ASUBHĀNUSSATI

Meditation On The Loathsomeness Of The Body



Aviññānā subhanibham - Saviññānā subham imam

On perceiving this body as an unsatisfactory conscious and non-conscious entity,

Kāyam asubhato passam - Asubham bhāvaye sati

one should meditate on its unsatisfactoriness.

Vanna santhāna gandhehi - Āsayo kāsato tathā

The thirty-two impurities of one's body are disgusting in respect of colour,

Patikkulāni kāye me - Kunapāni dvi solasa

form, associable elements and space.

Patitamhāpi kunapā - Jeguccham kāya nissitam

The more disgusting within the body are more disgusting than those that fall from it.

Adharo hi sucī tassa - Kāyotu kunape thitam

Discharged impurities no longer contaminate the body.

Yet, the body still rests on undischarged impurities.

Mīlhe kimiva kāyoyam - Asucimhi samutthito

Like a worm born in filth, this body is also born in filth.

Anto asuci sampunno - Punna vacca kuṭī viya

Like a cesspit that is full, this body is full of filth.

Asuci sandate niccām - Yathā medaka thālikā

Just as fat flows out from a full pot, even so impure matter flows out from this body.

Nānā kimi kulāvāso - Pakka candanikā viya

Like a cesspit, this body is host to millions of worms.

Ganda bhuto roga bhuto - Vana bhuto samussayo

This body is like a boil, a disease, a wound that is incurable.

Atekicchoti Jeguccho - Pabhinna kunapūpamoti

It is extremely repulsive. It is comparable to a decomposed corpse.



CATURARAKKHA BHĀVANĀ

Summary Of Four Protective Contemplations



Namāmi Buddham gunasāgarantam

I worship the Buddha, an ocean of virtues.

Sattā sadā hontu sukhī avērā

May all beings be forever happy and free from enmity.

Kāyō jigucchō sakalō dugandhō

The body is repulsive and subject to decay.

Gacchānti sabbē maranam aham ca

All beings, including myself is not free from death.

Namāmi Dhammam sugatena desitam

I worship the Dhamma, which is expounded by the Exalted One.

Sattā sadā hontu sukhī avērā

May all beings be forever happy and free from enmity.

Kāyō jigucchō sakalō dugandhō

The body is repulsive and subject to decay.

Gacchānti sabbē maranam aham ca

All beings, including myself is not free from death.

Namāmi Sangham muniraja savakam

I worship the Sangha, the disciples of the Exalted One.

Sattā sadā hontu sukhī avērā

May all beings be forever happy and free from enmity.

Kāyō jigucchō sakalō dugandhō

The body is repulsive and subject to decay.

Gacchānti sabbē maranam aham ca

All beings, including myself is not free from death.



ATTHA MAHĀ SAMVEGA VATTHU

Recollection Of Eight Sorrowful Stages of Life



Bhāvetvā caturārakkhā - Āvajjeyya anantaram

Having practised this fourfold protective meditation,

Mahā samvega vatthūni - Attha atthita vīriyo

one who has put forth effort should reflect on the eightfold sorrowful stages (of life).

Jāti jarā vyādhi cutī apāyā - Atīta appattaka vatta dukkham

The sorrows pertaining to birth, old age, disease, death,
Peta Loka (spirit world), past cycle of births, future cycle of births,

Idāni āhāra gavetthi dukkham - Samvega vatthūni imāni attha

and the sorrow experienced in search of sustenance in the present life -
these are the eight sorrowful stages (of life).

Pāto ca sāya mapi ceva imam vidhiññu

A person, who, desirous of his own welfare and knowing the types of meditation,

Āsevate satata matta hitābhilāsī

practises this meditation regularly morning and evening,

Pappoti soti vipulam hata pāri pantho

will destroy the impediments, and happily attain the supreme state of Nibbana,

Settham sukham munivisittha - matam sukhena cāti

the Buddha extolled as the highest bliss.

TI-LAKKHANA

Meditation On The Three Characteristics



Sabbe sankhārā aniccā'ti - Yadā paññāya passati

When one sees with wisdom that all component things are transient,

Atha nibbindati dukkhe - Esa maggo visuddhiyā

he overcomes misery. This is the path to purity.

Sabbe sankhārā dukkhā'ti - Yadā paññāya passati

When one sees with wisdom that all component things are sorrowful,

Atha nibbindati dukkhe - Esa maggo visuddhiyā

he overcomes misery. This is the path to purity.

Sabbe dhammā anattā'ti - Yadā paññāya passati

When one sees with wisdom that all Dhamma are selfless,

Atha nibbindati dukkhe - Esa maggo visuddhiyā

he overcomes misery. This is the path to purity.

PIYEHI VIPPAYOGO

Reflection On The Loss of Loved Ones



Dhaññan dhanan rajatan jātārūpan - Pariggahan cāpi yadatthi kincī
Valued possessions and whatever property there is, servants, employees

Dāsā kammakarā pessā - Yecassa anujīvino
and all dependents

Sabban ādāya gantabban - sabban nikkhippa gāminan
..... all these have to be left behind when going beyond.

Yanca karoti kāyena - Vācāya uda cetasā
But whatever one does through deed, word or thought....

Tanhi tassa sakan hoti - tanca ādāya gacchati
.... that alone belongs to him, that alone he takes with him and that alone

Tancassa anugan hoti - chāyāva anapāyini
follows him like his shadow.

Sabbe sattā marissanti - maranantan hi jīvitam
All living beings die. Life ends in death.

Yathā kamman gamissanti - puñña pāpa phalupagā
Beings fare according to their deeds, reaping the harvest of their deeds, meritorious or otherwise.

Nirayan pāpakammantā - puññakammā ca suggatin

Those who commit demeritorious deeds go to woeful states
and those who do meritorious deeds attain blissful states.

Tasmā kareyya kalyānan - nicayan samparāyikan

Therefore, let one always accumulate good deeds for future life in the next world.

Puññāni paralōkasmin - patitthā honti pāninanti

Meritorious deeds sustain one's own life in the future.





The 3 Cardinal Discourses

*Māse māse sahasena
yo yajetha satam samam
Ekañ ca bhāvitattānam
muhuttam api pūjaye
Sā yeva pūjanā seyyo
yañ ce vassasatam hutam*

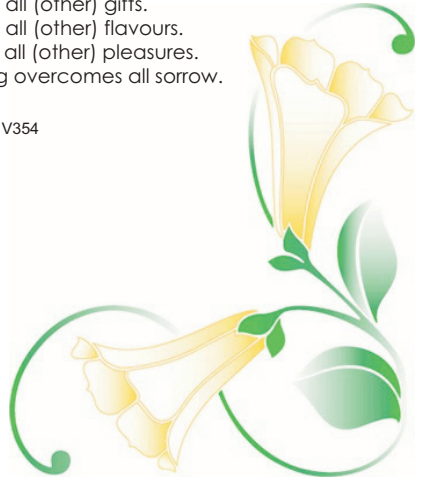
Though, month after month with a thousand,
one should make an offering for a hundred years,
yet, if, only for a moment,
one should honour (a Saint) who has perfected himself –
that honour is, indeed,
better than a century of sacrifice.

Dhammapada V106

*Sabbadānam dhammadānam jināti
sabbam rasam dhammaraso jināti
Sabbam ratim dhammarati jināti
tanhakkhayo sabbadukkham jināti*

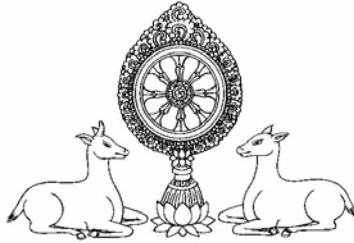
The gift of Truth excels all (other) gifts.
The flavour of Truth excels all (other) flavours.
The pleasure in Truth excels all (other) pleasures.
He who has destroyed craving overcomes all sorrow.

Dhammapada V354



DHAMMACAKKAPPAVATTANA SUTTA

Setting In Motion The Wheel Of Truth



Evam me sutam

Thus have I heard :

ekam samayam Bhagavā

On one occasion the Blessed One,

Bārānasiyam viharati Isipatane Migadāye

was living in the Deer Park at Isipatana near Baranasi (Varanasi).

Tatra kho, Bhagavā, pañca vaggiye bhikkhū āmantesi

Then he addressed the group of five monks saying:

Dve me bhikkhave antā pabbajitena na sevitabbā

“Monks, these two extremes ought not to be practised by one who left the household life.

yo cāyam kāmesu kāma-sukhallikā-nuyogo

There is addiction to indulgence of sense pleasures,

hīno, gammo, pothujaniko, anariyo, anattha-samhito

which is low, coarse, the way of the ordinary people, unworthy and unprofitable.

Yo cāyam atta-kilamathā-nuyogo

There is addiction to self mortification,

dukkho, anariyo, anattha-samhito

which is painful, unworthy and unprofitable.

Ete te, bhikkhave, ubho ante anupagamma

O monks, avoiding both these two extremes,

majjhimā patipadā Tathāgatena abhisambuddhā

the Tathagata has realised the Middle Path;

cakkhukaranī, ñānakaranī upasamāya,

it gives vision, gives knowledge and leads to calm,

abhiññāya Sambodhāya, Nibbānāya samvattati

to insight, to Enlightenment and to Nibbana.

Katamā ca sā bhikkhave,

And what, monks,

majjhimā patipadā Tathāgatena abhisambuddhā

is that Middle Path realised by the Tathagata

cakkhukaranī, ñānakaranī upasamāya,

which gives vision, gives knowledge and leads to calm,

abhiññāya Sambodhāya Nibbānāya samvattati?

to insight, to Enlightenment and to Nibbana?

Ayameva ariyo atthangiko maggo

It is the Noble Eightfold Path and nothing else,

seyyathīdam,

that is to say

Sammā Ditthi, Sammā Sankappo,

Right Understanding, Right Thought,

Sammā Vācā, Sammā Kammanto, Sammā Ājīvo,

Right Speech, Right Action, Right Livelihood,

Sammā Vāyāmo, Sammā Sati, Sammā Samādhi

Right Effort, Right Mindfulness and Right Concentration.

Ayam kho sā bhikkhave

This, monks,

majjhimā patipadā Tathāgatena abhisambuddhā

is the Middle Path realised by the Tathagata;

cakkhukaranī, ñānakaranī upasamāya,

which gives vision, gives knowledge and leads to calm,

abhiññāya Sambodhāya Nibbānāya samvattati?

to insight, to Enlightenment and to Nibbana

Idam kho pana bhikkhave, dukkham ariyasaccam

The Noble Truth of Suffering, monks, is this:

jāti'pi dukkhā, jarāpi dukkhā,

Birth is suffering, ageing is suffering,

vyādhi'pi dukkho, maranam'pi dukkham

disease is suffering, death is suffering,

appiyehi sampayogo dukkho

association with the unpleasant is suffering,

piyehi vippayogo dukkho

separation from the beloved is suffering,

yam'pi'ccham na labhati tam'pi dukkham

not to obtain what one desires is suffering,

sankhittena pañcū-pādāna-kkhandhā dukkhā

in brief the five aggregates of grasping are suffering.

Idam kho pana bhikkhave, dukkha-samudayam ariyasaccam

The Noble Truth of the Cause of Suffering, monks, is this:

Yāyam tanhā ponobhavikā nandirāga-sahagatā

It is that craving which gives rise to rebirth, bound up with pleasure and lust and

tatra-tatrā-bhinandinī, seyyatthīdam,

finding fresh delight now here, and now there, that is to say

kāma-tanhā, bhava-tanhā, vibhava-tanhā

craving for sense pleasures, craving for existence, craving for non-existence.

Idam kho pana bhikkhave, dukkha-nirodham ariyasaccam

The Noble Truth of the Cessation of Suffering, monks, is this:

yo tassā'eva tanhāya

It is the complete extinction of that craving,

asesa-virāga-nirodha cāgo, patinissaggo, mutti anālayo

giving it up, relinquishing it, liberating oneself from it and detaching oneself from it.

Idam kho pana bhikkhave

This is, monks,

dukkha-nirodha-gāmini-patipadā ariyasaccam

the Noble Truth of the Path leading to the Cessation of Suffering.

Ayam'eva ariyo atthangiko maggo, seyyatthīdam

It is the Noble Eightfold Path, that is to say

Sammā Ditthi, Sammā Sankappo,

Right Understanding, Right Thought,

Sammā Vācā, Sammā Kammanto, Sammā Ājīvo,

Right Speech, Right Action, Right Livelihood,

Sammā Vāyāmo, Sammā Sati, Sammā Samādhi

Right Effort, Right Mindfulness and Right Concentration.

Idam dukkham ariyasaccan'ti me bhikkhave

This Suffering, is a Noble Truth. There arose in me, monks,

pubbe ananussutesu dhammesu

concerning things not heard before,

cakkhum udapādi, ñānam udapādi

such was the vision, the knowledge,

paññā udapādi, vijjā udapādi, āloko udapādi

the wisdom, the science and the light.

Tam kho pan'idam dukkham ariyasaccam

This Suffering, is a Noble Truth,

pariññeyyan'ti me bhikkhave,

should be fully perceived. There arose in me, monks,

pubbe ananussutesu dhammesu

concerning things not heard before,

cakkhum udapādi, ñānam udapādi

such was the vision, the knowledge,

paññā udapādi, vijjā udapādi, āloko udapādi

the wisdom, the science and the light.

Tam kho pan'idam dukkham ariyasaccam

This Suffering, is a Noble Truth,

pariññātan'ti me bhikkhave,

has been fully perceived. There arose in me, monks,

pubbe ananussutesu dhammesu

concerning things not heard before

cakkhum udapādi, ñānam udapādi

such was the vision, the knowledge,

paññā udapādi, vijjā udapādi, āloko udapādi

the wisdom, the science and the light.

Idam dukkha-samudayam ariyasaccan'ti me bhikkhave

This Cause of Suffering is a Noble Truth. There arose in me, monks,

pubbe ananussutesu dhammesu

concerning things not heard before.

cakkhum udapādi, ñānam udapādi

such was the vision, the knowledge,

paññā udapādi, vijjā udapādi, āloko udapādi

the wisdom, the science and the light.

Tam kho pan'idam dukkha-samudayam ariyasaccam

This Cause of Suffering, is a Noble Truth,

pahātabban'ti me bhikkhave,

should be eradicated. There arose in me, monks,

pubbe ananussutesu dhammesu

concerning things not heard before

cakkhum udapādi, ñānam udapādi

such was the vision, the knowledge,

paññā udapādi, vijjā udapādi, āloko udapādi

the wisdom, the science and the light.

Tam kho pan'idam dukkha-samudayam ariyasaccam

This Cause of Suffering, is a Noble Truth,

pahīnan'ti me bhikkhave,

has been eradicated. There arose in me, monks,

pubbe ananussutesu dhammesu

concerning things not heard before

cakkhum udapādi, ñānam udapādi

such was the vision, the knowledge,

paññā udapādi, vijjā udapādi, āloko udapādi

the wisdom, the science and the light.

Idam dukkha-nirodham ariyasaccan'ti me bhikkhave

This Cessation of Suffering, is a Noble Truth. There arose in me, monks,

pubbe ananussutesu dhammesu

concerning things not heard before

cakkhum udapādi, ñānam udapādi

such was the vision, the knowledge,

paññā udapādi, vijjā udapādi, āloko udapādi

the wisdom, the science and the light.

Tam kho pan'idam dukkha-nirodham ariyasaccam

This Cessation of Suffering, is a Noble Truth,

sacchikātabban'ti me bhikkhave,

should be realized. There arose in me, monks,

pubbe ananussutesu dhammesu

concerning things not heard before

cakkhum udapādi, ñānam udapādi

such was the vision, the knowledge,

paññā udapādi, vijjā udapādi, āloko udapādi

the wisdom, the science and the light.

Tam kho pan'idam dukkha-nirodham ariyasaccam

This Cessation of Suffering, is a Noble Truth,

sacchikatan'ti me bhikkhave,

has been realized. There arose in me, monks,

pubbe ananussutesu dhammesu

concerning things not heard before

cakkhum udapādi, ñānam udapādi

such was the vision, the knowledge,

paññā udapādi, vijjā udapādi, āloko udapādi

the wisdom, the science and the light.

Idam dukkha-nirodha-gāminī-patipadā ariyasaccan'ti me bhikkhave,

This Path leading to the Cessation of Suffering, is a Noble Truth. There arose in me, monks,

pubbe ananussutesu dhammesu

concerning things not heard before

cakkhum udapādi, ñānam udapādi

such was the vision, the knowledge,

paññā udapādi, vijjā udapādi, āloko udapādi

the wisdom, the science and the light.

Tam kho pan'idam dukkha-nirodha-gāminī-patipadā ariyasaccam

This Path leading to the Cessation of Suffering, is a Noble Truth,

bhāvetabban'ti me bhikkhave,

should be developed. There arose in me, monks,

pubbe ananussutesu dhammesu

concerning things not heard before

cakkhum udapādi, ñānam udapādi

such was the vision, the knowledge,

paññā udapādi, vijjā udapādi, āloko udapādi

the wisdom, the science and the light.

Tam kho pan'idam dukkha-nirodha-gāminī-patipadā ariyasaccam

This Path leading to the Cessation of suffering, is a Noble Truth

bhāvitan'ti me bhikkhave,

has been developed. There arose in me, monks,

pubbe ananussutesu dhammesu

concerning things not heard before

cakkhum udapādi, ñānam udapādi

such was the vision, the knowledge,

paññā udapādi, vijjā udapādi, āloko udapādi

the wisdom, the science and the light.

Yāva kīvañca me bhikkhave imesu catusu ariyasaccesu

As long as my knowledge, monks, concerning the real nature of the Four Noble Truths,

evam tiparivattam dvādasākāram

was not perfectly clear in these three aspects, in these twelve ways.

yathābhūtam-ñāna-dassanam na suvisuddham ahosi

I did not claim to have realized,

n’eva tāvāham bhikkhave

in this world, monks,

sadevake loke, samārake sabrahmake

with its gods, with its Maras and Brahmas,

sassamana brāhmaniyā pajāya, sadeva manussāya

in this generation with its recluses, Brahmanas, Devas and humans,

anuttaram Sammāsambodhim abhisambuddho paccaññāsim

the matchless, supreme Enlightenment.

Yato ca kho me bhikkhave imesu catusu ariyasaccesu

But when my knowledge, monks, concerning the real nature of the Four Noble Truths,

evam tiparivattam dvādasākāram

was perfectly clear in these three aspects, in these twelve ways.

yathābhūtam-ñāna-dassanam suvisuddham ahosi

Then I claim to have realized,

Athāham bhikkhave

in this world, monks,

sadevake loke samārake sabrahmake

with its gods, with its Maras and Brahmas,

sassamana-brāhmaniyā pajāya sadeva manussāya

in this generation with its recluses, Brahmanas, Devas and humans,

anuttaram Sammāsambodhim abhisambuddho paccaññāsim

the matchless, supreme Enlightenment.

Ñānañca pana me dassanam udapādi

And a vision of insight arose in me thus:

Akuppā me cetovimutti Ayamantimā jāti

Unshakable is the deliverance of my heart. This is the last birth.

Natthi’dāni punabbhavo’ti

Now there is no more rebirth.”

Idamavoca Bhagavā

Thus the Blessed One said.

Attamanā pañca vaggiyā bhikkhū

The group of five monks was glad,

Bhagavato bhāsitam abhinandun’ti

and they rejoiced at the words of the Blessed One.

Imasmiñca pana veyyā-karanasmim bhaññamāne

When this discourse was thus expounded,

āyasmato Kondañña

there arose in the Venerable Kondañña,

virajam, vītamalam, dhammacakkhum udapādi

the passion free, stainless vision of Truth that

Yam kiñci samudaya-dhammam sabbam tam nirodha-dhamman'ti

whatever has the nature of arising has the nature of ceasing.

Pavattite ca pana Bhagavatā Dhammacakke

Now when the Blessed One set in motion the Wheel of Truth,

Bhummā devā sadda-manussāvesum

The Bhummāttha devas (the earth deities) proclaimed: "Sādhu! Sādhu! Sādhu!"

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam appativattiyam

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,

by the recluse, brahmana, devas, Mara,

brahmunā vā, kena ci vā lokasmin'ti

Brahma, or any one in the world."

Bhummānam devānam saddam sutvā

Hearing these words of the Bhummāttha devas,

Cātumma-hārājikā devā sadda-manussāvesum

all the Cātummahārājikā devas proclaimed: "Sādhu! Sādhu! Sādhu!"

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam appativattiyam

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,

by the recluse, Brahmana, Devas, Mara,

brahmunā vā, kena ci vā lokasmin'ti

Brahma, or any one in the world."

Cātumma-hārājikānam devānam saddam sutvā

Hearing these words of the Cātummahārājikā devas,

Tāvātimsā devā sadda-manussāvesum

all the Tāvātimsā devas proclaimed: "Sādhu! Sādhu! Sādhu!"

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam appativattiyam

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,

by the recluse, Brahmana, Devas, Mara,

brahmunā vā, kena ci vā lokasmin'ti

Brahma, or any one in the world."

Tāvātimsānam devānam saddam sutvā

Hearing these words of the Tāvātimsā devas,

Yāmā devā sadda-manussāvesum

all the Yāmā devas proclaimed: "Sādhu! Sādhu! Sādhu!"

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam appativattiyam

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,

by the recluse, Brahmana, Devas, Mara,

brahmunā vā, kena ci vā lokasmin'ti

Brahma, or any one in the world."

Yāmānam devānam saddam sutvā

Hearing these words of the Yāmā devas,

Tusitā devā sadda-manussāvesum

all the Tusitā devas proclaimed: "Sādhu! Sādhu! Sādhu!"

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam appativattiyam

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,

by the recluse, Brahmana, Devas, Mara,

brahmunā vā, kena ci vā lokasmin'ti

Brahma, or any one in the world."

Tusitānam devānam saddam sutvā

Hearing these words of the Tusitā devas,

Nimmāna-ratī devā sadda-manussāvesum

all the Nimmānaratī devas proclaimed: "Sādhu! Sādhu! Sādhu!"

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam appativattiyam

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,

by the recluse, Brahmana, Devas, Mara,

brahmunā vā, kena ci vā lokasmin'ti

Brahma, or any one in the world."

Nimmāna-ratīnam devānam saddam sutvā

Hearing these words of the Nimmānaratī devas,

Para-nimmita-vasavattino devā sadda-manussāvesum

all the Paranimitavasavatti devas proclaimed: "Sādhu! Sādhu! Sādhu!"

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam appativattiyam

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,

by the recluse, Brahmana, Devas, Mara,

brahmunā vā, kena ci vā lokasmin'ti

Brahma, or any one in the world."

Para-nimmita-vasavattīnam devānam saddam sutvā

Hearing these words of the Paranimitavasavattī devas,

Brahma Pārisajjā devā sadda-manussāvesum

all the Brahmas of Brahma Pārisajjā proclaimed: "Sādhu! Sādhu! Sādhu!"

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam appativattiyam

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,

by the recluse, Brahmana, Devas, Mara,

brahmunā vā, kena ci vā lokasmin'ti

Brahma, or any one in the world."

Brahma-pārisajjānam devānam saddam sutvā

Hearing these words of the Brahmas of Brahma Pārisajjā,

Brahma-purohitā devā sadda-manussāvesum

all the Brahmas of Brahma Purohitā proclaimed: "Sādhu! Sādhu! Sādhu!"

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam appativattiyam

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,

by the recluse, Brahmana, Devas, Mara,

brahmunā vā, kena ci vā lokasmin'ti

Brahma, or any one in the world."

Brahma-purohitānam devānam saddam sutvā

Hearing these words of the Brahmas of Brahma Purohitā,

Mahābrahmā devā sadda-manussāvesum

All the Mahā Brahmās proclaimed : "Sādhu! Sādhu! Sādhu!"

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam appativattiyam

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,

by the recluse, Brahmana, Devas Mara,

brahmunā vā, kena ci vā lokasmin'ti

Brahma, or any one in the world."

Mahābrahmānam devānam saddam sutvā

Hearing these words of the Mahā Brahmās,

Parittābhā devā sadda-manussāvesum

All the Parittābhā devas proclaimed: "Sādhu! Sādhu! Sādhu!"

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam appativattiyam

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,

by the recluse, Brahmana, Devas, Mara,

brahmunā vā, kena ci vā lokasmin'ti

Brahma, or any one in the world."

Parittābhānam devānam saddam sutvā

Hearing these words of the Parittābhā devas,

Appamānābhā devā sadda-manussāvesum

All the Appamānābhā devas proclaimed: "Sādhu! Sādhu! Sādhu!"

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam appativattiyam

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,

by the recluse, Brahmana, Devas, Mara,

brahmunā vā, kena ci vā lokasmin'ti

Brahma, or any one in the world."

Appamānā-bhānam devānam saddam sutvā

Hearing these words of the Appamānābhā devas,

Ābhassarā devā sadda-manussāvesum

all the Ābhassarā devas proclaimed: "Sādhu! Sādhu! Sādhu!"

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam appativattiyam

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,

by the recluse, Brahmana, Devas, Mara,

brahmunā vā, kena ci vā lokasmin'ti

Brahma, or any one in the world."

Ābhassarānam devānam saddam sutvā

Hearing these words of the Ābhassarā devas,

Parittasubhā devā sadda-manussāvesum

All the Parittasubhā devas proclaimed: "Sādhu! Sādhu! Sādhu!"

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam appativattiyam

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,

by the recluse, Brahmana, Devas, Mara,

brahmunā vā, kena ci vā lokasmin'ti

Brahma, or any one in the world."

Paritta-subhānam devānam saddam sutvā

Hearing these words of the Parittasubhā devas,

Appamāna-subhā devā sadda-manussāvesum

All the Appamānasubhā devas proclaimed: "Sādhu! Sādhu! Sādhu!"

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam appativattiyam

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,

by the recluse, Brahmana, Devas, Mara,

brahmunā vā, kena ci vā lokasmin'ti

Brahma, or any one in the world."

Appamāna-subhānam devānam saddam sutvā

Hearing these words of the Appamānasubhā devas,

Subhakin-hakā devā sadda-manussāvesum

all the Subhakinhakā devas proclaimed: "Sādhu! Sādhu! Sādhu!"

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam appativattiyam

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,

by the recluse, Brahmana, Devas, Mara,

brahmunā vā, kena ci vā lokasmin'ti

Brahma, or any one in the world."

Subhakin-hakānam devānam saddam sutvā

Hearing these words of the Subhakinhakā devas,

Vehapphalā devā sadda-manussāvesum

all the Vehapphalā devas proclaimed: "Sādhu! Sādhu! Sādhu!"

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam appativattiyam

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,

by the recluse, Brahmana, Devas, Mara,

brahmunā vā, kena ci vā lokasmin'ti

Brahma, or any one in the world."

Vehappa-lānam devānam saddam sutvā

Hearing these words of the Vehapphalā devas,

Avihā devā sadda-manussāvesum

all the Avihā devas proclaimed: "Sādhu! Sādhu! Sādhu!"

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam appativattiyam

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,

by the recluse, Brahmana, Devas, Mara,

brahmunā vā, kena ci vā lokasmin'ti

Brahma, or any one in the world."

Avihānam devānam saddam sutvā

Hearing these words of the Avihā devas,

Atappā devā sadda-manussāvesum

all the Atappā devas proclaimed: "Sādhu! Sādhu! Sādhu!"

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam appativattiyam

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,

by the recluse, Brahmana, Devas, Mara,

brahmunā vā, kena ci vā lokasmin'ti

Brahma, or any one in the world."

Atappānam devānam saddam sutvā

Hearing these words of the Atappā devas,

Sudassā devā sadda-manussāvesum

all the Sudassā devas proclaimed: "Sādhu! Sādhu! Sādhu!"

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam appativattiyam

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,

by the recluse, Brahmana, Devas, Mara,

brahmunā vā, kena ci vā lokasmin'ti

Brahma, or any one in the world."

Sudassānam devānam saddam sutvā

Hearing these words of the Sudassā devas,

Sudassī devā sadda-manussāvesum

all the Sudassī devas proclaimed: "Sādhu! Sādhu! Sādhu!"

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam appativattiyam

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,

by the recluse, Brahmana, Devas, Mara,

brahmunā vā, kena ci vā lokasmin'ti

Brahma, or any one in the world."

Sudassīnam devānam saddam sutvā

Hearing these words of the Sudassī devas,

Akanitthakā devā sadda-manussāvesum

all the Akanitthakā devas proclaimed: “Sādhu! Sādhu! Sādhu!”

Etam Bhagavatā Bārānasiyam Isipatane Migadāye

The Blessed One in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam appativattiyam

has set in motion the Matchless Wheel of Truth that cannot be set in motion

samanena vā, brāhmanena vā, devena vā, mārena vā,

by the recluse, Brahmana, Devas, Mara,

brahmunā vā, kena ci vā lokasmin’ti

Brahma, or any one in the world.”

Itiha tena khanena tena muhuttana

Thus at that very moment, at that instant,

yāva brahmalokā saddo abbhuggañchi

the cry (that the Wheel of Truth is set in motion) spread as far as the Brahma realm.

Ayañ ca dasasahassī lokadhātu

The system of ten thousand worlds

sankampi sampakampi sampavedhi

trembled, quaked and shook.

Appamāno ca ulāro obhāso loke pāturahosi

A boundless sublime radiance surpassing

atikkamma devānam devānubhāvan’ti

the divine power of devas appeared in the world.

Atha kho Bhagavā udānam udānesi

Then the Blessed One uttered this paean of joy:

Aññāsi vata bho Kondañño

“Verily Kondañña has realized;

Aññāsi vata bho Kondañño’ti

verily Kondañña has realized (the Four Noble Truths).”

Itihī’dam āyasmato Kondaññassa

Thus the Venerable Kondañña received the name

Aññā Kondañño tveva nāmam ahosī’ti

Anna Kondañña - Kondañña who realizes.



ANATTA-LAKKHANA SUTTA

Discourse On The Non-self Characteristic



Evam me sutam

Thus have I heard

Ekam samayam Bhagavā

that on one occasion the Blessed One

Bārānasiyam viharati Isipatane Migadāye

was staying at Baranasi (Varanasi) in the Deer Park at Isipatana.

Tatra kho bhagavā pañca-vaggiye bhikkhū āmantesi

There he addressed the group of five monks:

bhikkhavo'ti

"Monks"

Bhadante'ti te bhikkhū bhagavato paccassosum

"Venerable Sir" those bhikkhus replied.

Bhagavā etadavoca

The Blessed One said :

Rūpam, bhikkhave, anattā

"The body, monks, is not self.

Rūpañca hidam, bhikkhave, attā abhavissa

For if, monks, body were self, this body would not lead to affliction.

nayidam rūpam ābādhāya samvatteyya, labbhetha ca rūpe

It would be possible (to say) with regard to the body,

evam me rūpam hotu, evam me rūpam mā ahoṣī'ti

'Let my body be thus. Let my body not be thus.'

Yasmā ca kho, bhikkhave, rūpam anattā

But precisely because the body is not self,

tasmā rūpam ābādhāya samvattati, na ca labbhati rūpe

the body leads to affliction, and it is not possible (to say) with regard to the body

evam me rūpam hotu, evam me rūpam mā ahoṣī'ti

'Let my body be thus. Let my body not be thus.'

Vedanā anattā

Feeling is not self.

Vedanā ca hidam, bhikkhave, attā abhavissa

For if, monks, feeling were self, this feeling would not lead to affliction.

nayidam vedanā ābādhāya samvatteyya, labbhetha ca vedanāya

It would be possible (to say) with regard to feeling,

evam me vedanā hotu, evam me vedanā mā ahoṣī'ti

'Let my feeling be thus. Let my feeling not be thus.'

Yasmā ca kho, bhikkhave, vedanā anattā

But precisely because feeling is not self,

tasmā vedanā ābādhāya samvattati, na ca labbhati vedanāya

feeling leads to affliction, and it is not possible (to say) with regard to feeling,

evam me vedanā hotu, evam me vedanā mā ahoṣī'ti

'Let my feeling be thus. Let my feeling not be thus.'

Saññā anattā

Perception is not self.

Saññā ca hidam, bhikkhave, attā abhavissa

For if, monks, perception were self, this perception would not lead to affliction.

na yidam saññā ābādhāya samvatteyya, labbhettha ca saññāya

It would be possible (to say) with regard to perception,

evam me saññā hotu, evam me saññā mā ahoṣī'ti

'Let my perception be thus. Let my perception not be thus.'

Yasmā ca kho, bhikkhave, saññā anattā

But precisely because perception is not self,

tasmā saññā ābādhāya samvattati na ca labbhati saññāya

perception leads to affliction, and it is not possible (to say) with regard to perception,

evam me saññā hotu, evam me saññā mā ahoṣī'ti

'Let my perception be thus. Let my perception not be thus.'

Sankhārā anattā

Mental processes are not self.

Sankhārā ca hidam, bhikkhave, attā abhavissamsu

If mental processes were self, monks, they would not lead to affliction.

na yidam sankhārā ābādhāya samvatteyyum labbhettha ca sankhāresu

It would be possible (to say) with regard to mental processes,

evam me sankhārā hontu, evam me sankhārā mā ahesun'ti

'Let my mental processes be thus. Let my mental processes not be thus.'

Yasmā ca kho, bhikkhave, sankhārā anattā

But precisely because mental processes are not self,

tasmā sankhārā ābādhāya samvattati

mental processes lead to affliction

na ca labbhati sankhāresu

and it is not possible (to say) with regard to mental processes,

evam me sankhārā hontu, evam me sankhārā mā ahesun'ti

'Let my mental processes be thus. Let my mental processes not be thus.'

Viññānam anattā

Consciousness is not self.

Viññānam ca hidam, bhikkhave, attā abhavissa

For if, monks, consciousness were self, this consciousness would not lead to affliction.

na yidam viññānam ābādhāya samvatteyya labbhettha ca viññāne

It would be possible (to say) with regard to consciousness

evam me viññānam hontu, evam me viññānam mā ahoṣī'ti

'Let my consciousness be thus. Let my consciousness not be thus.'

Yasmā ca kho, bhikkhave, viññānam anattā

But precisely because consciousness is not self,

tasmā viññānam ābādhāya samvattati

consciousness leads to affliction

na ca labbhati viññāne

and it is not possible (to say) with regard to consciousness,

evam me viññānam hontu, evam me viññānam mā ahoṣī'ti

'Let my consciousness be thus. Let my consciousness not be thus.'

Tam kim maññatha, bhikkhave, rūpam niccam vā aniccam vā'ti

What do you think, monks - Is the body permanent or impermanent?"

Aniccam, bhante

"Impermanent, lord."

Yam panāniccam dukkham vā tam sukham vā'ti

"And is that which is impermanent, unpleasant or pleasant?"

Dukkham, bhante

"Unpleasant, lord."

Yam panāniccam dukkham viparināma-dhammam

kallam nu tam samanupassitum

"And is it fitting to regard what is impermanent, unpleasant, subject to change as:

etam mama, etam ahamasmī, etam me attā'ti

'This is mine. This is what I am. This is self?'"

No hetam, bhante

"No, lord."

Tam kim maññatha, bhikkhave, vedanā nicca vā aniccā vā'ti

"What do you think, monks - Is feeling permanent or impermanent?"

Aniccā, bhante

"Impermanent, lord."

Yā panāniccā dukkha vā sā sukhā vā'ti

"And is that which is impermanent, unpleasant or pleasant?"

Dukkhā, bhante

"Unpleasant, lord."

Ya panānicca dukkha viparināma-dhamma

kallam nu tam samanupassitum

"And is it fitting to regard what is impermanent, unpleasant, subject to change as:

esā mama, esā'hamasmī, esā me attā'ti

'This is mine. This is what I am. This is self?'"

No hetam, bhante

"No, lord."

Tam kim maññatha, bhikkhave, saññā niccā vā aniccā vā'ti

"What do you think, monks - Is perception permanent or impermanent?"

Aniccā, bhante

"Impermanent, lord."

Yā panāniccā dukkhā vā sā sukhā vā'ti

"And is that which is impermanent, unpleasant or pleasant?"

Dukkhā, bhante

"Unpleasant, lord."

Yā panāniccā dukkhā viparināma-dhammā

kallam nu tam samanupassitum

"And is it fitting to regard what is impermanent, unpleasant, subject to change as:

esā mama, esā'hamasmi, esā me attā'ti

"This is mine. This is what I am. This is self?"

No hetam, bhante

"No, lord."

Tam kim maññatha, bhikkhave, sankhārā niccā vā aniccā vā'ti

"What do you think, monks - Are mental processes permanent or impermanent?"

Aniccā, bhante

"Impermanent, lord."

Ye panāniccā dukkhā vā te sukhā vā'ti

"And is that which is impermanent, unpleasant or pleasant?"

Dukkhā, bhante

"Unpleasant, lord."

Ye panāniccā dukkhā viparināma-dhammā

kallam nu tam samanupassitum

"And is it fitting to regard what is impermanent, unpleasant, subject to change as:

ete mama, ete'hamasmi, ete me attā'ti

"This is mine. This is what I am. This is self?"

No hetam, bhante

"No, lord."

**Tam kim maññatha, bhikkhave, viññānam niccam vā
aniccam vā'ti**

"What do you think, monks - Is consciousness permanent or impermanent?"

Aniccam, bhante

"Impermanent, lord."

Yam panāniccam dukkham vā tam sukham vā'ti

"And is that which is impermanent, unpleasant or pleasant? "

Dukkham, bhante

"Unpleasant, lord."

**Yam panāniccam dukkham viparināma-dhammam
kallam nu tam samanupassitum**

"And is it fitting to regard what is impermanent, unpleasant, subject to change as:

etam mama, etamahamasmi, etam me attā'ti

"This is mine. This is what I am. This is self?"

No hetam, bhante

"No, lord."

Tasmātiha, bhikkhave, yam kiñci rūpam atītānāgata-paccuppannam

"Thus, monks, any body whatsoever - past, future, or present;

ajjhattam vā bahiddhā vā, olārikam vā sukhumam vā,

internal or external; blatant or subtle;

hīnam vā panītam vā, yam dūre santike vā, sabbām rūpam

inferior or superior; far or near: all bodies

n'etam mama, n'esohamasmi, na meso attā' ti

are to be seen as they actually are with right discernment as:

evametam yathābhūtam sammappaññāya datthabham

'This is not mine. This is not I. This is not self.'

Yā kāci vedanā atītānāgata-paccuppannā

Any feeling whatsoever - past, future, or present;

ajjhattā vā bahiddhā vā, olārikā vā sukhumā vā,

internal or external; blatant or subtle;

hīnā vā panītā vā, yā dūre vā santike vā, sabbā vedanā

inferior or superior; far or near: all feeling -

n'etam mama, n'esahamasmi, na mesa attā'ti

is to be seen as it actually is with right discernment as:

evametam yathābhūtam sammappaññāya datthabham

'This is not mine. This is not I. This is not self.'

Yā kāci saññā atītānāgata-paccuppannā

Any perception whatsoever - past, future, or present;

ajjhattā vā bahiddhā vā, olārikā vā sukhumā vā,

internal or external; blatant or subtle;

hīnā vā panītā vā, yā dūre vā santike vā, sabbā saññā

inferior or superior; far or near: all perception -

n'esā mama, n'esāhamasmi, na mesā attā'ti

is to be seen as it actually is with right discernment as:

evametam yathābhūtam sammappaññāya datthabham

'This is not mine. This is not I. This is not self.'

Ye keci sankhārā atītānāgata-paccuppannā

Any mental processes whatsoever - past, future, or present;

ajjhattā vā bahiddhā vā, olārikā vā sukhumā vā,

internal or external; blatant or subtle;

hīnā vā panītā vā, ye dūre vā santike vā, sabbe sankhāra

inferior or superior; far or near: all mental processes -

nete mama, n'etehamasmi, na meso attā'ti

are to be seen as they actually are with right discernment as:

evametam yathābhūtam sammappaññāya datthabham

'This is not mine. This is not I. This is not self.'

Yam kiñci viññānam atītānāgata-paccuppannam

Any consciousness whatsoever - past, future, or present;

ajjhattam vā bahiddhā vā, olārikam vā sukhumam vā

internal or external; blatant or subtle;

hīnam vā pañitam vā, yam dūre vā santike vā, sabbam viññānam

inferior or superior; far or near: all consciousness -

n'etam mama, n'eso hamasmī, na meso attā'ti

is to be seen as it actually is with right discernment as:

evametam yathābhūtam sammappaññāya datthabham

'This is not mine. This is not I. This is not self.'

Evam passam, bhikkhave, sutavā ariyasāvako

Seeing thus, the well-instructed disciple of the noble ones grows

rūpasmimpi nibbindati, vedanāyapi nibbindati

disenchanted with the body, disenchanted with feeling,

saññāyapi nibbindati, sankhāresupi nibbindati

disenchanted with perception, disenchanted with mental processes,

viññānasmimpi nibbindati

and disenchanted with consciousness.

Nibbindam virajjati, virāgā vimuccati

Disenchanted, he becomes dispassionate. Through dispassion [his mind] is released.

Vimuttasmim vimuttanti ñānam hoti

With release, there is the knowledge, 'Released.'

Khīnā jāti, vusitam brahmacariyam, katam karanīyam,

He discerns that, 'Birth is ended, the holy life fulfilled, the task done.

nāparam itthattāyā'ti pajānāti' ti

There is no more for this state of being'."

Idamavoca Bhagavā

That is what the Blessed One said.

Attamanā pañca-vaggiyā bhikkhū bhagavato bhāsitam abhinanduntī

Gratified, the group of five monks delighted at His words.

Imasmīñca pana veyyā-karānasmim bhaññamāne

And while this discourse was being spoken,

pañca-vaggiyānam bhikkhūnam anupādāya

the minds of the group of five monks, through lack of clinging,

āsavehi cittāni vimuccimsu

were released from the mental effluents.

Tena kho pana samayena chaloke arahanto hontī

Then there were six Arahants at that time in the world.



ĀDITTA-PARIYĀYA SUTTA

The Fire Discourse



Evam me sutam

Thus have I heard

Ekam samayam Bhagavā

that on one occasion the Blessed One

Gayāyam viharatī Gayāsīse

was staying in Gaya, at Gaya Head,

saddhim bhikkhu-sahassena

together with a thousand monks.

Tatra kho Bhagavā bhikkhū āmantesi

There He addressed the monks thus:

Sabbam, bhikkhave, ādittam

"All, monks, aflame.

Kiñca, bhikkhave, sabbam ādittam

What, monk, all aflame?

Cakkhum bhikkhave, ādittam, rūpā ādittā

The eye, monks, is aflame. Forms are aflame.

cakkhu-viññānam ādittam, cakkhu-samphasso āditto

Consciousness at the eye is aflame. Contact at the eye is aflame.

Yamp'idam cakkhu-samphassa-paccayā uppajjati vedayitam

And whatever there is that arises in dependence on contact at the eye,

sukham vā dukkham vā adukkha-masukham vā tampi ādittam

experienced as pleasure, displeasure, or neither-pleasure-nor-displeasure, that too is aflame.

Kena ādittam

Aflame with what?

Ādittam rāgagginā, dosagginā, mohagginā

Aflame with the fire of passion, the fire of aversion, the fire of delusion,

ādittam jātiya jarāya maranena sokehi paridevehi dukkhehi

with birth, ageing, and death, with sorrow, lamentation, pain,

domanassehi upāyāsehi ādittanti vadāmi

displeasure and despair, I declare.

Sotam bhikkhave ādittām, sadda ādittā

The ear, monks, is aflame. Sounds are aflame.

sota-viññānam ādittam, sota-samphasso āditto

Consciousness at the ear is aflame. Contact at the ear is aflame.

Yamp'idam sota-samphassa-paccayā uppajjati vedayitam

And whatever there is that arises in dependence on contact at the ear,

sukham vā dukkham vā adukkha-masukham vā tampi ādittam
experienced as pleasure, displeasure, or neither-pleasure-nor-displeasure, that too is aflame.

Kena ādittam

Aflame with what?

Ādittam rāgagginā, dosagginā, mohagginā

Aflame with the fire of passion, the fire of aversion, the fire of delusion,

ādittam jātiya jarāya maranena sokehi paridevehi dukkhehi

with birth, ageing, and death, with sorrow, lamentation, pain,

domanassehi upāyāsehi ādittanti vadāmi

displeasure and despair, I declare.

Ghānam bhikkhave ādittam, gandhā ādittā

The nose, monks, is aflame. Aroma is aflame.

ghāna-viññānam ādittam, ghāna-samphasso āditto

Consciousness at the nose is aflame. Contact at the nose is aflame.

Yamp'idam ghāna-samphassa-paccayā uppajjati vedayitam

And whatever there is that arises in dependence on contact at the nose,

sukham vā dukkham vā adukkha-masukham vā tampi ādittam
experienced as pleasure, displeasure, or neither-pleasure-nor-displeasure, that too is aflame.

Kena ādittam

Aflame with what?

Ādittam rāgagginā, dosagginā, mohagginā

Aflame with the fire of passion, the fire of aversion, the fire of delusion,

ādittam jātiya jarāya maranena sokehi paridevehi dukkhehi

with birth, ageing, and death, with sorrow, lamentation, pain,

domanassehi upāyāsehi ādittanti vadāmi

displeasure and despair, I declare.

Jivhā bhikkhave ādittam, rasā ādittā

The tongue, monks, is aflame. Flavor is aflame.

jivhā-viññānam ādittam, jivhā-samphasso āditto

Consciousness at the tongue is aflame. Contact at the tongue is aflame.

Yamp'idam jivhā-samphassa-paccayā uppajjati vedayitam

And whatever there is that arises in dependence on contact at the tongue,

sukham vā dukkham vā adukkha-masukham vā tampi ādittam
experienced as pleasure, displeasure, or neither-pleasure-nor-displeasure, that too is aflame.

Kena ādittam

Aflame with what?

Ādittam rāgagginā, dosagginā, mohagginā

Aflame with the fire of passion, the fire of aversion, the fire of delusion,

ādittam jātiya jarāya maranena sokehi paridevehi dukkhehi

with birth, ageing, and death, with sorrow, lamentation, pain,

domanassehi upāyasehi ādittanti vadāmi

displeasure and despair, I declare.

Kāyam bhikkhave ādittam, photthabbam ādittam

The body, monks, is aflame. Tactile sensation is aflame.

kāya-viññānam ādittam, kāya-samphasso āditto

Consciousness at the body is aflame. Contact at the body is aflame.

Yamp'idam kāya-samphassa-paccayā uppajjati vedayitam

And whatever there is that arises in dependence on contact at the body,

sukham vā dukkham vā adukkha-masukham vā tampi ādittam

experienced as pleasure, displeasure, or neither-pleasure-nor-displeasure, that too is aflame.

Kena ādittam

Aflame with what?

Ādittam rāgagginā, dosagginā, mohagginā

Aflame with the fire of passion, the fire of aversion, the fire of delusion,

ādittam jātiyā jarāya maranena sokehi paridevehi dukkhehi

with birth, ageing, and death, with sorrow, lamentation, pain,

domanassehi upāyasehi ādittanti vadāmi

displeasure and despair, I declare.

Manam bhikkhave ādittam, dhammam ādittam

The mind is aflame. Mind objects are aflame.

manoviññānam ādittam, manosamphasso āditto

Consciousness at the mind is aflame. Contact at the mind is aflame.

Yamp'idam mano-samphassa-paccayā uppajjati vedayitam

And whatever there is that arises in dependence on contact at the body,

sukham vā dukkham vā adukkha-masukham vā tampi ādittam

experienced as pleasure, displeasure, or neither-pleasure-nor-displeasure, that too is aflame.

Kena ādittam

Aflame with what?

Ādittam rāgagginā, dosagginā, mohagginā

Aflame with the fire of passion, the fire of aversion, the fire of delusion,

ādittam jātiyā jarāya maranena sokehi paridevehi dukkhehi

with birth, ageing, and death, with sorrow, lamentation, pain,

domanassehi upāyasehi ādittanti vadāmi

displeasure and despair, I declare.

Evam passam, bhikkhave, sutavā ariyasāvako

Seeing thus, the well-instructed disciple of the noble ones grow

cakkhusmimpī nibbindati, rūpesupī nibbindati

disenchanted with the eye, disenchanted with forms,

cakkhu-viññānēpi nibbindati, cakkhu-samphassepi nibbindati

disenchanted with consciousness at the eye, disenchanted with contact at the eye.

Yamp'idam cakkhu-samphassa-paccayā uppajjati

And whatever there is that arises in dependence on contact at the eye,

vedayitam sukham vā dukkham vā adukkha-masukham vā

experienced as pleasure, displeasure or neither-pleasure-nor-displeasure:

tasmimpī nibbindati

With that, too, he grows disenchanted.

Sotasmimpī nibbindati, saddesupī nibbindati

He grows disenchanted with the ear, disenchanted with sound,

sota-viññānēpi nibbindati, sota-samphassepi nibbindati

disenchanted with consciousness at the ear, disenchanted with contact at the ear.

Yamp'idam sota-samphassa-paccayā uppajjati

And whatever there is that arises in dependence on contact at the ear,

vedayitam sukham vā dukkham vā adukkha-masukham vā

experienced as pleasure, pain or neither-pleasure-nor-pain:

tasmimpī nibbindati

With that, too, he grows disenchanted.

Ghānasmimpī nibbindati, gāndhesu pi nibbindati

He grows disenchanted with the nose, disenchanted with aroma,

ghāna-viññānēpi nibbindati, ghāna-samphasse pi nibbindati

disenchanted with consciousness at the nose, disenchanted with contact at the nose.

Yamp'idam ghāna-samphassa-paccayā uppajjati

And whatever there is that arises in dependence on contact at the nose,

vedayitam sukham vā dukkham vā adukkha-masukham vā

experienced as pleasure, pain or neither-pleasure-nor-pain:

tasmimpī nibbindati

With that, too, he grows disenchanted.

Jivhāsmimpī nibbindati, rasesu pi nibbindati

He grows disenchanted with the tongue, disenchanted with aroma,

jivhā-viññānēpi nibbindati, jivhā-samphasse pi nibbindati

disenchanted with consciousness at the tongue, disenchanted with contact at the tongue.

Yamp'idam jivhā-samphassa-paccayā uppajjati

And whatever there is that arises in dependence on contact at the tongue,

vedayitam sukham vā dukkham vā adukkha-masukham vā

experienced as pleasure, pain or neither-pleasure-nor-pain:

tasmimpī nibbindati

With that, too, he grows disenchanted.

Kāyasmimpi nibbindati, photthabbesu pi nibbindati

He grows disenchanted with the body, disenchanted with tactile sensation,

kāya-viññane pi nibbindati, kāya-samphasse pi nibbindati

disenchanted with consciousness at the body, disenchanted with contact at the body.

Yamp'idam kāya-samphassa-paccayā uppajjati

And whatever there is that arises in dependence on contact at the body,

vedayitam sukham vā dukkham vā adukkha-masukham vā

experienced as pleasure, pain or neither-pleasure-nor-pain:

tasmimpi nibbindati

With that, too, he grows disenchanted.

Manasmimpi nibbindati, dhammesu pi nibbindati

He grows disenchanted with the mind, disenchanted with mind objects,

mano-viññane pi nibbindati, mano-samphasse pi nibbindati

disenchanted with consciousness at the mind, disenchanted with contact at the mind.

Yamp'idam mana-samphassa-paccayā uppajjati

And whatever there is that arises in dependence on contact at the mind,

vedayitam sukham vā dukkham vā adukkhamasukham vā

experienced as pleasure, pain or neither-pleasure-nor-pain:

tasmimpi nibbindati

With that, too, he grows disenchanted.

Nibbindam virājjati, virāgā vimuccati

Disenchanted, he becomes dispassionate. Through dispassion, he is released.

vimuttasmim vimutt'anti ñānam hoti

With release, there is the knowledge, 'Released.'

Khīnā jāti, vusitam brahmacariyam, katam karaniyam

He discerns that, 'Birth is ended, the holy life fulfilled, the task done.'

nāparam itthattāyā'ti pajānati

There is no more for this state of being."

Idamavoca Bhagavā

That is what the Blessed One said.

Attamanā te bhikkhū Bhagavato bhāsitam abhinandum

Gratified, the group of monks were delighted as His words.

Imasmiñca pana veyyā-karanasmim bhaññamane

And while this discourse was being spoken,

tassa bhikkhu-sahassassa anupādāya

the minds of the thousand monks, through lack of clinging,

āsavehi cittāni vimuccimsu

were released from the mental effluents.



The 3 Bojjhanga Discourses



*Sabbe sankhārā aniccā ti
yadā paññāya passati
Atha nibbindati dukkhe
esa maggo visuddhiyā*

All conditioned things are impermanent.
When one sees this in wisdom,
then one becomes dispassionate towards the painful.
This is the Path to Purity.

Dhammapada V277



*Ucchinda sineham attano
kumudam sārādikam va pāninā
Santi maggam eva bruhaya
nibbānam sugatena desitam*

Cut off your affection,
as though it were an autumn lily, with the hand.
Cultivate the very path of peace.
Nibbāna has been expounded by the Auspicious One.

Dhammapada V285

MAHĀ KASSAPA THERA BOJJHANGA

Discourse On Factors Of Enlightenment To Mahā Kassapa Thera



Evam me sutam

Thus have I heard:

ekam samayam, Bhagavā

On one occasion the Blessed One

Rājagahe viharati Veluvane Kalandakanivāpe

was residing at the Squirrels' feeding ground in the Bamboo Grove, near Rajagaha.

Tena kho pana samayena

At that time,

āyasmā Mahākassapo Pippali guhāyam viharati

the Venerable Mahā Kassapa who was living in the Pippali Cave,

ābādhiko, dukkhito, bālhagilāno

was afflicted with a disease, was suffering, and was gravely ill.

Atha kho, Bhagavā, sāyanha-samayam, patisallānā vutthito

Then the Blessed One, arising from His solitude at even tide,

yenāyasmā Mahākassapo ten'upasankami,

visited the Venerable Mahā Kassapa

Upasankamitvā paññatte āsane nisīdi

and sat down on a seat made ready for Him.

Nisajja kho Bhagavā āyasmantam Mahākassapam etadavoca

Thus seated, the Blessed One spoke to the Venerable Mahā Kassapa:

Kacci te Kassapa khamanīyam,

"Well Kassapa, how is it with you? Are you enduring your suffering?"

Kacci yāpaniyam

Are you bearing up?

Kacci dukkhā vedanā patikkamanti no, abhikkamanti

Do your painful feeling decrease or increase?

Patikkamosānam paññāyati no, abhikkamo'ti

Are there signs of decreasing and not increasing?"

Na me bhante khamanīyam na, yāpanīyam

"No, Venerable Sir, I am not enduring, I am not bearing up,

Bālhā me dukkhā vedanā

the painful feeling is very great.

Abhikkamanti no, patikkamanti

There is a sign of pain not decreasing

Abhikkamosānam paññāyati no, patikkamo'ti

but of their increasing."

Sattime Kassapa, bojjhangā

"Kassapa, these seven factors of Enlightenment

mayā sammadakkhātā, bhāvitā, bahulīkatā

are well expounded by me, and are cultivated and fully developed by me.

abhiññāya, sambodhāya nibbānāya samvattanti

They are conducive to perfect understanding, to full realization and to Nibbana.

Katame satta

What are the seven?"

Sati-sambojjhango kho Kassapa

"Mindfulness, the factor of Enlightenment, Kassapa,

mayā sammadakkhāto, bhāvito, bahulīkato

is well expounded by me, and is cultivated and fully developed by me.

abhiññāya sambodhāya nibbānāya samvattati

It conduces to perfect understanding, to full realization and to Nibbana."

Dhamma-vicaya-sambojjhango kho Kassapa

"Investigation of the Dhamma, the factor of Enlightenment, Kassapa,

mayā sammadakkhāto, bhāvito, bahulīkato

is well expounded by me, and is cultivated and fully developed by me.

abhiññāya sambodhāya nibbānāya samvattati

It conduces to perfect understanding, to full realization and to Nibbana."

Viriya-sambojjhango kho Kassapa

"Persevering effort, the factor of Enlightenment, Kassapa,

mayā sammadakkhāto, bhāvito, bahulīkato

is well expounded by me, and is cultivated and fully developed by me.

abhiññāya sambodhāya nibbānāya samvattati

It conduces to perfect understanding, to full realization and to Nibbana."

Pīti-sambojjhango kho Kassapa

"Rapture, the factor of Enlightenment, Kassapa,

mayā sammadakkhāto, bhāvito, bahulīkato

is well expounded by me, and is cultivated and fully developed by me.

abhiññāya sambodhāya nibbānāya samvattati

It conduces to perfect understanding, to full realization and to Nibbana."

Passaddhi-sambojjhango kho Kassapa

"Tranquility, the factor of Enlightenment, Kassapa,

mayā sammadakkhāto, bhāvito, bahulīkato

is well expounded by me, and is cultivated and fully developed by me.

abhiññāya sambodhāya nibbānāya samvattati

It conduces to perfect understanding, to full realization and to Nibbana."

Samādhī-sambojjhango kho Kassapa

"Concentration, the factor of Enlightenment, Kassapa,

mayā sammadakkhāto, bhāvito, bahulīkato

is well expounded by me, and is cultivated and fully developed by me.

abhiññāya sambodhāya nibbānāya samvattati

It conduces to perfect understanding, to full realization and to Nibbana."

Upekkhā-sambojjhango kho Kassapa

"Equanimity, the factor of Enlightenment, Kassapa,

mayā sammadakkhāto, bhāvito, bahulīkato

is well expounded by me, and is cultivated and fully developed by me.

abhiññāya sambodhāya nibbānāya samvattati

It conduces to perfect understanding, to full realization and to Nibbana."

Ime kho Kassapa satta bojjhangā

"These seven factors of Enlightenment, Kassapa,

mayā sammadakkhāta, bhāvitā, bahulīkatā

are well expounded by me, and are cultivated and fully developed by me.

abhiññāya sambodhāya nibbānāya samvattanti

They conduce to perfect understanding, to full realization and to Nibbana."

Taggha Bhagava, bojjhangā

"Most assuredly, O Blessed One, they are factors of Enlightenment.

Taggha, sugata, bojjhangā'ti

Most assuredly, O Welcome One (Sugata), they are factors of Enlightenment."

Idamavoca Bhagavā

Thus said the Buddha,

attamano, āyasmā Mahākassapo

and the Venerable Mahā Kassapa, glad at heart,

Bhagavato bhāsitam abhinandi

was delighted at the utterances of the Buddha.

vutthāhi cāyasmā Mahākassapo tamhā ābādhā

Thereupon the Venerable Mahā Kassapa recovered from that affliction,

Tathā pahīno cāyasmato Mahākassapassa so ābādho ahoṣī ti

and that affliction of the Venerable Mahā Kassapa disappeared.



MAHĀ MOGGALLĀNA THERA BOJJHANGA

Discourse On Factors Of Enlightenment

To Mahā Moggallāna Thera



Evam me sutam

Thus have I heard:

ekam samayam Bhagavā

On one occasion the Blessed One

Rājagahe viharati Veluvane Kalandakanivāpe

was residing at the Squirrels' feeding ground in the Bamboo Grove, near Rajagaha.

Tena kho pana samayena

At that time,

āyasmā Mahāmoggallāno Gijjhakūte pabbate viharati

the Venerable Mahā Moggallāna who was living on the Gijjhakuta Hill (Vultures' Peak),

ābādhiko, dukkhito, bālhagilāno

was afflicted with a disease, was suffering therefrom, and was gravely ill.

Atha kho Bhagavā sāyanhasamayam patisallānā vutthito

Then the Blessed One, arising from His solitude at even tide,

yenāyasmā Mahāmoggallāno ten' upasankami

visited the Venerable Mahā Moggallāna

Upasankamitvā paññatte āsane nisīdi

and sat down on a seat made ready for Him.

Nisajja kho, Bhagavā āyasmantam Mahā-moggallānam etadavoca

Thus seated, the Blessed One spoke to the Venerable Mahā Moggallāna:

Kacci te Moggallāna Khamanīyam,

"Well Moggallāna, how is it with you? Are you enduring your suffering?

Kacci yāpanīyam,

Are you bearing up?

Kacci dukkhā vedanā patikkamanti no, abhikkamanti,

Do your painful feeling decrease or increase?

Patikkamosānam paññāyati no, abhikkamo'ti

Are there signs of decreasing and not increasing?"

Na me bhante, khamanīyam na yāpanīyam

"No, Venerable Sir, I am not enduring, I am not bearing up,

Bālhā me dukkhā vedanā

the painful feeling is very great.

Abhikkamanti no, patikkamanti

There is a sign of pain not decreasing

Abhikka-mosānam paññāyati no, patikkamo'ti

but of their increasing."

Satti'me Moggallāna, bojjangā

"Moggallāna, these seven factors of Enlightenment

mayā sammadakkhātā, bhāvitā, bahulīkatā

are well expounded by me, and are cultivated and fully developed by me.

abhiññāya sambodhāya nibbānāya samvattanti

They are conducive to perfect understanding, to full realization and to Nibbana.

Katame satta

What are the seven?"

Sati-sambojjhango kho Moggallāna

"Mindfulness, the factor of Enlightenment, Moggallāna,

mayā sammadakkhāto, bhāvito, bahulīkato

is well expounded by me, and is cultivated and fully developed by me.

abhiññāya sambodhāya nibbānāya samvattati

It conduces to perfect understanding, to full realization and to Nibbana."

Dhamma-vicaya-sambojjhango kho Moggallāna

"Investigation of the Dhamma, the factor of Enlightenment, Moggallāna,

mayā sammadakkhāto, bhāvito, bahulīkato

is well expounded by me, and is cultivated and fully developed by me.

abhiññāya sambodhāya nibbānāya samvattati

It conduces to perfect understanding, to full realization and to Nibbana."

Viriya-sambojjhango kho Moggallāna

"Persevering effort, the factor of Enlightenment, Moggallāna,

mayā sammadakkhāto, bhāvito, bahulīkato

is well expounded by me, and is cultivated and fully developed by me.

abhiññāya sambodhāya nibbānāya samvattati

It conduces to perfect understanding, to full realization and to Nibbana."

Pīti-sambojjhango kho Moggallāna

"Rapture, the factor of Enlightenment, Moggallāna,

mayā sammadakkhāto, bhāvito, bahulīkato

is well expounded by me, and is cultivated and fully developed by me.

abhiññāya sambodhāya nibbānāya samvattati

It conduces to perfect understanding, to full realization and to Nibbana."

Passaddhi-sambojjhango kho Moggallāna

"Tranquility, the factor of Enlightenment, Moggallāna,

mayā sammadakkhāto, bhāvito, bahulīkato

is well expounded by me, and is cultivated and fully developed by me.

abhiññāya sambodhāya nibbānāya samvattati

It conduces to perfect understanding, to full realization and to Nibbana."

Samādhi-sambojjhango kho Moggallāna

"Concentration, the factor of Enlightenment, Moggallāna,

mayā sammadakkhāto, bhāvito, bahulīkato

is well expounded by me, and is cultivated and fully developed by me.

abhiññāya sambodhāya nibbānāya samvattati

It conduces to perfect understanding, to full realization and to Nibbana."

Upekkhā-sambojjhango kho Moggallāna

"Equanimity, the factor of Enlightenment, Moggallāna,

mayā sammadakkhāto, bhāvito, bahulīkato

is well expounded by me, and is cultivated and fully developed by me.

abhiññāya sambodhāya nibbānāya samvattati

It conduces to perfect understanding, to full realization and to Nibbana."

Ime kho, Moggallāna satta bojjhangā

"These seven factors of Enlightenment, Moggallāna,

mayā sammadakkhātā, bhāvitā, bahulīkatā

are well expounded by me, and are cultivated and fully developed by me.

abhiññāya sambodhāya nibbānāya samvattanti

They conduce to perfect understanding, to full realization and to Nibbana."

Taggha, Bhagava bojjhangā,

"Most assuredly, O Blessed One, they are factors of Enlightenment.

taggha, Sugata, bojjhangā'ti

Most assuredly, O Welcome One (Sugata), they are factors of Enlightenment."

Idamavoca Bhagavā

Thus said the Buddha,

attamano, āyasmā Mahāmoggallāno

and the Venerable Mahā Moggallāna, glad at heart,

Bhagavato bhāsitam abhinandi

was delighted at the utterances of the Buddha.

Vutthāhi cāyasmā Mahāmoggallāno tamhā ābādhā

Thereupon the Venerable Mahā Moggallāna recovered from that affliction,

Tathā pahīno cāyasmato Mahāmoggallānassa so ābādhō ahoṣī ti

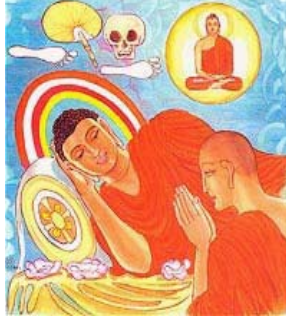
and that affliction of the Venerable Mahā Moggallāna disappeared.



MAHĀ CUNDA THERA BOJJHANGA

Discourse On Factors Of Enlightenment

(related by) Mahā Cunda Thera



Evam me sutam

Thus have I heard:

ekam samayam Bhagavā

On one occasion the Blessed One

Rājagahe viharati Veluvane Kalandakanivāpe

was residing at the Squirrels' feeding ground in the Bamboo Grove, near Rajagaha.

Tena kho pana samayena

At that time,

Bhagavā ābādhiko hoti dukkhito bālhagilāno

He was afflicted with a disease, was suffering therefrom, and was gravely ill.

Atha kho āyasmā Mahācundo

Then the Venerable Mahā Cunda,

sāyanhasamayam, patisallānā vutthito

arising from his solitude at even tide,

yena Bhagavā ten'upasankami, upasankamitvā

approached the Blessed One,

Bhagavantam abhivādetvā, ekamantam nisīdi

saluted Him, and sat to one side.

Ekamantam nisinnam kho āyasmantam Mahācundam

Bhagavā etadavoca

To Venerable Mahā Cunda thus seated, the Blessed One said:

Patibhantu tam Cunda bhojjhangā'ti

"O Cunda, let the factors of Enlightenment occur to your mind."

Satti'me bhante bhojjhangā

"These seven factors of Enlightenment, Venerable Sir,

Bhagavatā sammadakkhātā, bhāvītā, bahulīkatā

are well expounded, and are cultivated and fully developed by the Blessed One.

abhiññāya, sambodhāya, nibbānāya samvattanti

They conduce to perfect understanding, to full realization and to Nibbana.

Katame satta

What are the seven?"

Sati-sambojjhango kho, bhante

"Mindfulness, the factor of Enlightenment, Venerable Sir,

Bhagavatā sammadakkhāto, bhāvito, bahulīkato

is well expounded, cultivated and fully developed by the Blessed One.

abhiññāya sambodhāya, nibbānāya, samvattati

It conduces to perfect understanding, to full realization and to Nibbana."

Dhamma-vicaya-sambojjhango kho, bhante

"Investigation of the Dhamma, the factor of Enlightenment, Venerable Sir,

Bhagavatā sammadakkhāto, bhāvito, bahulīkato

is well expounded, cultivated and fully developed by the Blessed One.

abhiññāya sambodhāya, nibbānāya, samvattati

It conduces to perfect understanding, to full realization and to Nibbana."

Viriya-sambojjhango kho, bhante

"Persevering effort, the factor of Enlightenment, Venerable Sir,

Bhagavatā sammadakkhāto, bhāvito, bahulīkato

is well expounded, cultivated and fully developed by the Blessed One.

abhiññāya sambodhāya, nibbānāya, samvattati

It conduces to perfect understanding, to full realization and to Nibbana."

Pīti-sambojjhango kho, bhante

"Rapture, the factor of Enlightenment, Venerable Sir,

Bhagavatā sammadakkhāto, bhāvito, bahulīkato

is well expounded, cultivated and fully developed by the Blessed One.

abhiññāya sambodhāya, nibbānāya, samvattati

It conduces to perfect understanding, to full realization and to Nibbana."

Passaddhi-sambojjhango kho, bhante

"Tranquility, the factor of Enlightenment, Venerable Sir,

Bhagavatā sammadakkhāto, bhāvito, bahulīkato

is well expounded, cultivated and fully developed by the Blessed One.

abhiññāya sambodhāya, nibbānāya, samvattati

It conduces to perfect understanding, to full realization and to Nibbana."

Samādhi-sambojjhango kho, bhante

"Concentration, the factor of Enlightenment, Venerable Sir,

Bhagavatā sammadakkhāto, bhāvito, bahulīkato

is well expounded, cultivated and fully developed by the Blessed One.

abhiññāya sambodhāya, nibbānāya, samvattati

It conduces to perfect understanding, to full realization and to Nibbana."

Upekkhā-sambojjhango kho, bhante

"Equanimity, the factor of Enlightenment, Venerable Sir,

Bhagavatā sammadakkhāto, bhāvito, bahulīkato

is well expounded, cultivated and fully developed by the Blessed One.

abhiññāya sambodhāya, nibbānāya, samvattati

It conduces to perfect understanding, to full realization and to Nibbana."

Ime kho, bhante, satta bojjhangā

"These seven factors of Enlightenment, Venerable Sir,

Bhagavatā sammadakkhātā, bhāvitā, bahulīkatā

are well expounded, cultivated and fully developed by the Blessed One.

abhiññāya sambodhāya nibbānāya samvattanti'ti

They conduce to perfect understanding, to full realization and to Nibbana."

Taggha, Cunda bojjhangā,

"Most assuredly, Cunda, they are factors of Enlightenment.

taggha Cunda bojjhangā'ti

Most assuredly, Cunda, they are factors of Enlightenment."

Idamavo cāyasmā Mahācundo

Thus said the Venerable Mahā Cunda,

Samanuñño Satthā ahoṣi

and the Teacher approved of it.

Vutthāhi ca Bhagavā tamhā ābādhā

Then the Blessed One recovered from His affliction,

Tathā pahīno ca Bhagavato so ābādhō ahoṣī ti

and thus disappeared His affliction.





Other Discourses



*Kiccho manussa patilābho
kiccham maccāna jivītam
Kiccham saddhamma savanam
kiccho buddhānam uppādo*

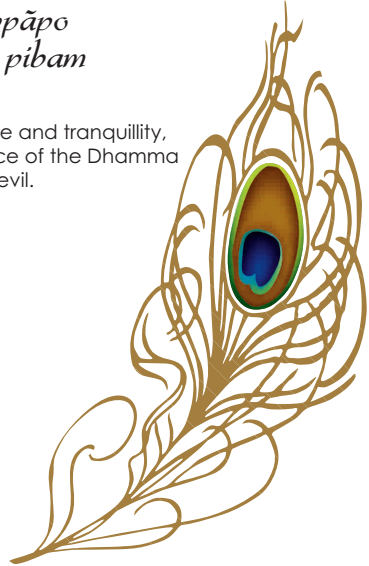
Rare is the birth as a human being.
Hard is the life of mortals.
Hard is the hearing of the Sublime Truth.
Rare is the appearance of the Buddhas.

Dhammapada V182

*Daviveka rasam pitvā
rasam upasamassa ca
Niddaro hoti nippāpo
dhammapitī rasam pibam*

Having tasted the flavour of solitude and tranquillity,
one who drinks in the joy and essence of the Dhamma
is free from fear and evil.

Dhammapada V205



ĀLAVAKA SUTTA

Discourse To Ālavaka



In this Sutta, Ālavaka, the being subdued by the Buddha, is referred as a Yakkha. Here Yakkha may mean that he was a powerful chieftain as he knew the Dhamma himself. The Buddha visited the house of Yakkha Ālavaka in the city of Ālavi. Ālavaka asked the Buddha to get out thrice, and asked Him to return thrice. The Buddha obeyed, but when He was asked to get out for the fourth time, He refused to obey. Ālavaka threatened to drive Him out of wits or destroy Him if the Buddha could not answer his questions. The Buddha said that there was nobody who could harm Him and requested Ālavaka to ask the questions. He questioned, and the Buddha answered. He was so pleased and he became a devotee of the Triple Gems.

Evam me sutam

Thus have I heard:

ekam samayam Bhagavā

On one occasion the Blessed One

Ālaviyam viharati Ālavakassa yakkhassa bhavane

was dwelling at Ālavi, the abode of Yakkha Ālavaka.

Atha kho Ālavako yakkho, yena Bhagavā ten'upasankami

Then the Yakkha Ālavaka approached the Blessed One,

upasankamitvā Bhagavantam etadavoca

and said to Him:

Nikkhama, samanā'ti

“Get out, ascetic.”

Sādh'āvuso'ti Bhagavā nikkhami

“Very well, friend.” so saying the Blessed One went out.

Pavisa, samanā'ti

“Come in, ascetic.”

Sādh'āvuso'ti Bhagavā pāvisi

“Very well, friend.” so saying the Blessed One went in.

Dutiyam'pi kho Ālavako yakkho Bhagavantam etadavoca

Nikkhama, Samanā'ti

“Get out, ascetic.” said the Yakkha Ālavaka to the Blessed One a second time.

Sādh'āvuso'ti Bhagavā nikkhami

“Very well, friend.” so saying the Blessed One went out.

Pavisa, Samanā'ti

“Come in, ascetic.”

Sādh'āvuso'ti Bhagavā pāvisi

“Very well, friend.” so saying the Blessed One went in.

**Tatīyam’pi kho Ālavako yakkho Bhagavantam etadavoca
Nikkhama, Samanā’ti**

“Get out, ascetic.” said the Yakkha Ālavaka to the Blessed One a third time.

Sādh’āvuso’ti Bhagavā nikkhami

“Very well, friend.” so saying the Blessed One went out.

Pavisa, Samanā’ti

“Come in, ascetic.”

Sādh’āvuso’ti Bhagavā pāvisi

“Very well, friend.” so saying the Blessed One went in.

**Catuttham’pi kho, Ālavako yakkho Bhagavantam etadavoca
Nikkhama, Samanā’ti**

“Get out ascetic.” said the Yakkha Ālavaka to the Blessed One a fourth time.

Nakhvāham, āvuso, nikkhamissāmi

“No, O friend, I will not get out.

Yan te karanīyam tam karohī’ti

Do what you have to do.”

Pañham tam, Samana, pucchissāmi

“I will ask you a question, ascetic.

Sace me na vyākariṣṣasi cittam vā te khipissāmi

If you do not answer me, I will confound your mind,

hadayam vā te phālessāmi

or split your heart,

pādesu vā gahetvā pāra-gangāyam khipissāmi’ti

or grab you by the feet and fling you across the Ganges.”

**Nakhvā-hantam āvuso passāmi,
sadevake loke samārake sabrahmake**

“Well, friend, I do not see anyone in this world of Devas, Maras, Brahmas,

sassamana-brāhmaniyā pajāya sadeva-manussāya

or in this generation of ascetic, brahmanas, devas, and humans,

yo me cittam vā khipeyya

who could either confound my mind

hadayam vā phāleyya

or split my heart,

pādesu vā gahetvā pāra-gangāya khipeyya

or grab me by the feet and fling me across the Ganges.

Apica tvam āvuso puccha yadā-kankhasi’ti

Nevertheless, friend, ask what you want.”

Atha kho Ālavako yakkho Bhagavantam gāthāya ajjhabhāsi

Then Ālavaka addressed the Blessed One in verse:

1. Kim sūdha vittam purisassa-settham

“What here is a man’s best wealth?

Kimsū sucinno sukhamāvahāti

What practised well will bring happiness?

Kimsū have sādhutaram rasānam

What taste excels all other tastes?

Katham jīvim jīvitamāhu settham

How lives the one who they say lives best?”

2. Saddhīdha vittam purisassa-settham

“Faith is here a man’s best wealth.

Dhammo sucinno sukhamāvahāti

Dhamma practised well will bring happiness.

Saccam have sādhutaram rasānam

Truth indeed excels all other tastes.

Paññājīvim jīvitamāhu settham

One living by wisdom they say lives best.”

3. Kathamsu taratī ogham

“How does one cross over the flood?

Kathamsu taratī annavam

How does one cross the rugged sea?

Kathamsu dukkham acceti

How does one overcome suffering?

Kathamsu parisujjhati

How is one purified?”

4. Saddhāya taratī ogham

“By faith one crosses over the flood.

Appamādena annavam

By diligence one crosses over the rugged sea.

Viriyena dukkham acceti

By effort one overcomes suffering.

Paññāya parisujjati

By wisdom one is purified.”

- 5. Kathamsu labhate paññam**
 “How does one gain Wisdom?
Kathamsu vindate dhanam
 How does one obtain Wealth?
Kathamsu kittim pappoti
 How does one come to Fame?
Katham mittāni ganthati
 How does one win Friendship?
Asmā lokā param lokam,
 When passing from this world to another world after death,
katham pecca na socati
 how does one not sorrow?”
- 6. Saddahāno arahatam - Dhammam Nibbāna-pattiyā**
 “Placing faith in the worthy Dhamma, for the attainment of Nibbana,
Sussūsā labhate paññam - Appamatto vicakkhano
 he who has the wish to hear the Dhamma, being vigilant and discerning gains Wisdom.
Patirūpakārī dhuravā - Utthātā vindate dhanam
 One who is energetic and takes initiative
 in doing what is proper and dutiful obtains Wealth.
Saccena kittim pappoti - Dadam mittāni ganthati
 By truthfulness, one wins Fame. By giving, one wins Friendship;
Yass’ete caturo dhammā - Saddhassa gharamesino
 The faithful seeker of the household life in whom dwells these four qualities,
 that is:
Saccam damo dhītī cāgo - Sa ve pecca na socati
 Truth, Dhamma, Steadfastness and Generosity, does not sorrow when he passes on.
Asmā lokā param lokam - Sa ve pecca na socati
 That is how one does not sorrow when passing
 from this world to another world after death.”
- 7. Ingha aññe’pi pucchassū - Puthu samana-brāhmane**
 “Come now, ask other samanas and brahmanas as well,
Yadi saccā damā cāgā - Khantiyā bhiyyo na vijjati
 whether there is found here anything better than
 Truth and Restraint, Generosity and Patience.”
- 8. Kathannu’dāni puccheyyam - Puthu samana-brāhmane**
 “Why should I now ask other samanas and brahmanas?
So’ham ajja pajānāmi - Yo cattho samparāyiko
 Today I have understood the good pertaining to the next life.

9. Atthāya vata me, Buddho - Vāsāyālavi-māgāmī

Indeed, for my sake, the Buddha came to Alavi.

So'ham ajja pajānāmi - Yatha dinnam mahapphalam

Today I have understood where a gift bears great fruit.

10. So aham vicarissāmi gāmā gāmam, purā puram

From village to village and town to town, I shall now wander alone.

Namassamāno Sambuddham

Paying homage to the Fully Enlightened One

Dhammassa ca suddhammatan'ti

and the excellent Dhamma well preached by Him."

Evam vutte Ālavako yakkho Bhagavantam etadavoca

Having thus spoken, the Yakkha Ālavaka said to the Blessed One:

Abhikkantam bho Gotama, abhikkantam bho Gotama

"Excellent, O Venerable Gotama, excellent!

seyyathāpi, bho Gotama, nikkujjitam vā ukkujjeyya

paticchannam vā vivareyya

It is as if, O Venerable Gotama, a man were to set upright what had been overturned,

mūlhassa vā maggam ācikkheyya

reveal what had been hidden, point out the way to one who had gone astray,

andhakāre vā telapajjotam dhāreyya

hold an oil lamp amidst the darkness

cakkhumanto rūpāni dakkhintī'ti

so that those who have eyes may see;

Evamevam bhotā Gotamena aneka-pariyāyena Dhammo pakāsito

even so has the doctrine been expounded in various ways by the Venerable Gotama.

Esāham bhagavantam Gotamam saranam gacchāmi

I take refuge in the Venerable Gotama (the Buddha),

Dhammañca Bhikkhu-sanghañca

in the Dhamma (the Doctrine) and in the Sangha (the Order).

Upāsakam mam bhavam Gotamo dhāretu

May the Venerable Gotama accept me as a lay disciple who has taken refuge,

ajjatagge pānupetam saranam gatan'ti

from this very day to life's end."



ANAVUM PARITTA

Invitation Chant



Ye santā santa cittā tisarana saranā ettha lokantarevā

Those who are of tranquil mind and who are subdued
due to their taking the Three Refuges in all areas of the universe,

Bhummā bhummā ca devā guna-gana-gahana-byāvatā sabba kālam

those terrestrial and those deities associated with the terrestrial places
who are always adorned with virtues at all times,

Ete āyantu devā varakana-kamayē, meru rāje vasanto

those noble gods who dwell in the majestic Mount Meru
and are resplendent as if made of solid gold.

Santo santo sahetum munivara vacanam

Please come here at our request,
and please listen with calm mind to the words of the Great Sage,

sotumaggam samaggam

indicating the uniform path that will bring about delight.

Sabbesu cakkavālesu - Yakkha-devā ca brahmunō

Demons, gods, Brahmas of all the world systems -

Yam amhehi katam puññam - sabba sampati sādhamam

please accept all the merits performed by us leading to all the treasures.

Sabbe tam anumoditvā - samaggā sāsane ratā

May all rejoice in unity, delighting in the Doctrine.

Pamāda rahitā hontu - ārakkhāsu visesato

May the Dispensation be well protected perpetually and diligently.

Sāsanassa ca lokassa - vuddhī bhavatu sabbadā

May the world and the Dispensation flourish always,

Sāsanampi ca lokam ca - devā rakkhantu sabbadā

and may gods protect the world and the Dispensation always.

Saddim hontu sukhī sabbe - parivārehi attano

May you be well and happy along with your retinue.

Anīghā sumanā hontu - saha sabbehi ñāthibhi

May you be sorrowless and pleasant in mind, along with your kith and kin.

Rājato vā, corato vā manussato vā, amanussato vā,

Please protect us from kings, from thieves, from humans,

aggito vā, udakato vā, pisācato vā, khānukato vā,

from non-humans, from fire, from water, from evil spirits, from spikes,

kanthakato vā, nakkhattato vā, janapada-roгато vā,
from thorns, from bad stars, from epidemic diseases, from injustice,
asaddhammato vā, asanditthito vā, asappurisato vā,
from misconduct, from misbeliefs, from wicked people,
canda hatthi assa miga gona kukkura
from ferocious elephants, horses, bulls, beasts,
ahi vicchika mani sappadīpi accha taraccha
dogs, serpents, scorpions, from blue snakes, from black bears, white bears,
sūkara mahisa yakkha rakkhasādihi,
from boars, from wild buffaloes, demons, from devils,
nānā bhayato vā, nānā roгато vā,
from all kinds of menaces, from various diseases,
nānā upaddavato vā, ārakkham ganhanu
and from various dangers.

Panidhānato patthāya Tathāgatassa dasapāramiyo
Recalling all the virtues of the Buddha,
tracing how He obtained the confirmation of Buddhahood, and acquired the Ten Perfections,
dasa upa pāramiyo dasa-paramattha pāramiyo
the Ten Minor Perfections and the Ten Absolute Perfections,
pañca mahā pariccāge, tisso cariyā pacchima bhava
His Five Great Gifts, the Three Forms of Conduct in the last birth and,
gabbhā-vakkantim jātim abhinikkha-manam padhāna-cariyam
achieving renunciation being seated cross-legged at the foot
bodhi pallanke māraviḷayam sabbaññuta ñānapativedham
of the Bodhi Tree with great determination, conquered the Forces of Death (Mara),
nava-lokuttara-dhammeti sabbepi me Buddhagune āvajjitvā
realized Supreme Enlightenment with the nine forms of transcendental knowledge.

Vesāliyā tīsu pākāran-taresu,
The Protective Chant was recited within the three walls of the city of Vesali
tiyāma rattim parittam karonto āyasmā Ānandatthero
during the three watches of the night by Great Ānanda Thero.
viya kāruñña cittam upattha-petvā
Please chant with a compassionate mind like the Great Elder.

Kotī sata sahasseṣu cakkavālesu devatā
The deities of billions of world-systems accept this chant.
Yassānam pati ganhanti yañca Vesāliyam pure
The threefold fears affected the city of Vesali;
Rogā-manussa dubbhikkhā, sambhūtam tividham bhayam
fear of diseases, fear from non-humans and fear of famine
Khippa-mantara dhāpesi, parittam tam bhanā-mahe ti
were eradicated by reciting this Protective Chant.

ANGULIMĀLA PARITTA

Protective Chant Of Angulimāla

(Recital to bless Expectant Mothers for Easy Childbirth)



Parittam yam bhanantassa - nisinnatthāna dhovanam

The very water that washed the seat of him who recited this Paritta

Udakampi vināsesi - sabbameva parissayam

has put an end to all danger.

Sotthinā gabbha vutthānam - yañca sādheti tam khane

At that very moment this Paritta effected a safe delivery of the infant,

Therassan-gulimālassa - lokanāthena bhāsitam

having been invoked by Elder Angulimāla (which holds good for an aeon).

Kappatthāyim mahātejam - parittam tam bhanāmahe

Now we shall recite that very efficacious Paritta

taught by the Protector of the world (Buddha) to the Great Elder.

Yatoham bhagini ariyāya - jātiyā jāto nābhi jānāmi

Sister, from the time of me being born in the Noble Birth (Arahantahood),

samcicca pānam jivitā voropetā

I do not know of myself having purposely deprived any living creature of life.

tena saccena sotthi te - hotu sotthi gabbhassāti

By this truth may you be safe, may there be safety for (the child in) your womb.



ATTHAVĪSATI PARITTA

Protective Chant Of Twenty-Eight Buddhas



1. **Tanhankaro mahāvīro - Medhankaro mahāyaso**
Tanhankara, the great hero; Medhankara, of great honour;
Saranankaro lokahito - Dīpankaro jutindharo
Saranankara, abode of love; Dīpankara, the lustrous light.
2. **Kondañña jana-pāmokkho - Mangalo puri-sāsabho**
Kondañña, the people's lord; Mangala, the Man Supreme;
Sumano Sumano dhīro - Revato rati vaddhano
Sumana, the good-hearted sage; Revata, who enhanced joy.
3. **Sobhito gunasampanno - Anomadassī januttamo**
Sobhita, with virtue crowned; Anomadassī, chief of men;
Padumo loka pajjoto - Nārado vara sārathī
Paduma, a guiding lamp to all worlds; Nārada, the charioteer unsurpassed.
4. **Padumuttaro sattasāro - Sumedho agga puggalo**
Padumuttara, peerless being; Sumedha, the paramount;
Sujāto sabba lokaggo - Piyadassī narāsabho
Sujāta, chief of all the worlds; Piyadassī, mankind's lord.
5. **Atthadassī kāruniko - Dhammadassī tamonudo**
Atthadassī, compassion-grained; Dhammadassī, who dispelled gloom;
Siddhattho asamo loke - Tisso varada samvaro
Siddhattha, matchless in the world; Tissa, restrained giver of the best.
6. **Phusso varada sambuddho - Vipassī ca anūpamo**
Phussa, all-seeing donor of the goal; Vipassī, the unrivalled one;
Sikhī sabba hito satthā - Vessabhū sukhadāyako
Sikhī, leader of boundless love; Vessabhū, dispenser of bliss.
7. **Kakusandho satthavāho - Konāgamano ranañjaho**
Kakusandha, caravan-guide of sentient beings; Konāgamana, done with strife;
Kassapo siri-sampanno - Gotamo sakya pungavo
Kassapa, of perfect radiance; Gotama, the Sakya's glory.
8. **Tesam saccane sīlena - khanti metta balena ca**
By the power of their Truthfulness and Virtues; Patience and Loving-kindness,
Tepi mam/tvam anurakkhantu - ārogyena sukkena cā'ti
may it be a shield around me/you, may health and happiness be mine/ yours!
9. **Attha vīsati'me Buddhā - Puretvā dasa pāramī**
These twenty-eight Buddhas, having fulfilled the Ten Perfections,
Jetvā mārāri sangāmam - Buddhattam samupāgamum
defeated the hosts of the Evil One, and attained Enlightenment.
Etena sacca vajjena - hotu me/te jayamangalam
By the power of this truth, may joyous victory be mine/yours!

BOJJHANGA PARITTA

The Chant On The Enlightenment Factors



Samsāre samsaran tānam - sabba dukkha vināsake
Satta dhamme va bojjhange - mārasenāppamaddino

He defeated the hordes of Death (Mara) and attained the Deathless,
devoid of birth, ageing, disease and death,

Bujjhित्वा yepi me sattā - tibhavā muttāhi uttamā
Ajātim ajarabyādhim - amatam nibbhayam gatā

escaping the three realms of being, by realising the Seven Factors of Enlightenment.

Evamādi gunopetam - anekaguna samgaham
Osadham'va imam mantam - bojjhagam tam bhanāmahe

Here we chant the mystical formula of the Enlightenment Factors,
possessing such efficacy and containing numerous qualities like a medicine.

Bojjhango sati sankhāto - dhammānam vicayo tathā

The Seven Factors of Enlightenment, namely, Mindfulness (Sati);
Investigation of Law (Dhamma Vicaya);

Viriyaṃ pīti pasaddhi - bojjhangā ca tato pare

Energy (Viriya); Rapture (Piti), Tranquility (Passaddhi);

Samā dhupekkhā bojjhangā - satte te sabba dassinā

Concentration (Samadhi) and Equanimity (Upekkha)

Muninā samma dakkhātā - bhāvitā bahulīkatā

were declared elegantly by the Supreme Buddha, the All-Knowing One.

Samvattanti abhiññāya - nibbānāya ca bodhiyā

These Seven Factors are conducive to achieve higher wisdom
to attain Supreme Enlightenment, to reach Nibbana.

Etena sacca vajjena - sotthi me/te hotu sabbadā

By the power of this Truth, may all blessings be with me/you always.

Ekasmim samaye nātho - Moggallā nañca Kassapam

On one occasion, the Supreme Buddha noticed Venerable Mahā Moggallāna
and Venerable Mahā Kassapa suffering exceedingly due to illness.

Gilāne dukkhite disvā - bojjhange satta desayi

Seeing this, the Supreme Buddha declared the Seven Factors of Enlightenment.

Te ca tam abinanditvā - rogā muñcinsu tam khane

Those Venerables listened to this and were happy.

They were instantly relieved of their ailments.

Etena sacca vajjena - sotthi me/te hotu sabbadā

By the power of this Truth, may all blessings be with me/you always.

Ekadā dhamma rājāpi - gelaññenā'bhi pīlito

On one occasion, the Supreme Buddha Himself fell ill.

Cundattherena tam yeva - bhanā petvāna sādaram

He requested Venerable Mahā Cunda to recite this chant to Him.

Sammo ditvā ca ābādhā - tamhā vutthāsi thānaso

The Buddha was exceedingly pleased and was relieved of His illness.

Etena sacca vajjena - sotthi me/te hotu sabbadā

By the power of this Truth, may all blessings be with me/you always.

Pahīnā te ca ābādhā - tinnā nampi mahe sinam

All these three noble persons were relieved of their ailments.

Maggā hata kilesāca - pattānuppatti dhammatam

Their defilements were gone. They managed to destroy all defilements and attained the deathless, i.e. Nibbana.

Etena sacca vajjena - Sotthi me/te hotu sabbadā

By the firm determination of this truth, may I/you be well.

Etena sacca vajjena - Sabba rogo vinasatu

By the firm determination of this truth, may all my/your ailments disappear.

Etena sacca vajjena - Hotu me/te jaya mangalam

By the firm determination of this truth, may peaceful victory be mine/yours!
May I/you get protected. May all blessings be with me/you always.



DASADHAMMA SUTTA

Discourse On The Ten Reflections



Evam me sutam

Thus have I heard:

ekam samayam Bhagavā

On one occasion the Blessed One

Sāvattthiyam viharati Jetavane Anāthapindikassa ārāme

was residing at the monastery of Anathapindika at Jeta Grove, near Savatthi.

Tatra kho Bhagavā bhikkhū, āmantesi Bhikkhavo'ti

Then the Blessed One addressed the monks, saying: "O Monks."

Bhadante ti te bhikkhū Bhagavato paccassosum

"Venerable Sir," replied the monks in assent to the Blessed One.

Bhagavā etada'voca

Thereupon he said:

Dasa ime bhikkhave dhammā

pabbajitena abhinham pacca-vekkhitabbā

"These ten essentials (dhammas) must be reflected upon again and again by one who has gone forth (to live the holy life).

Katame dasa

What are the ten?

1. Vevanni-yamhi ajjhūpagato'ti

I am now changed into a different mode of life (from that of a layman).

Pabbajitena abhinham pacca-vekkhitabbam

This must be reflected upon again and again by one who has gone forth.

2. Parapati-baddhā me jīvikā'ti

My life is dependent on others.

Pabbajitena abhinham pacca-vekkhitabbam

This must be reflected upon again and again by one who has gone forth.

3. Añño me ākappo karanīyo'ti

I must now behave in good conduct.

Pabbajitena abhinham pacca-vekkhitabbam

This must be reflected upon again and again by one who has gone forth.

4. Kacci nu kho me attā sīlato na upavadatī'ti

Do I find fault in myself regarding my virtue (Sila)?

Pabbajitena abhinham pacca-vekkhitabbam

This must be reflected upon again and again by one who has gone forth.

5. Kacci nu kho mam anuvicca viññū

Do my wise fellow-monks having tested me,

Sabrahmacārī sīlato na upavadantī'ti

reproach me regarding my virtue (Sila)?

Pabbajitena abhinham pacca-vekkhitabbam

This must be reflected upon again and again by one who has gone forth.

6. **Sabbehi me, piyehi manāpehi, nānābhāvo vinābhavo'ti**
 There will be a parting some day from all those who are dear and loving to me.
 Death brings this separation to me.
Pabbajitena abhinham pacca-vekkhitabbam
 This must be reflected upon again and again by one who has gone forth.
7. **Kamma-ssakomhi, kamma-dāyādo,**
 I am the owner of my actions, heir of my actions,
kammayoni, kamma-bandhu, kamma-patisarano
 actions are the womb (from which I have sprung), actions are my relations,
 actions are my protection;
Yam kammam karissāmi kalyānam vā pāpakam vā
 whatever action I perform, be it good or bad,
tassa dāyādo bhavissāmī'ti
 of these I shall become the heir.
Pabbajitena abhinham pacca-vekkhitabbam
 This must be reflected upon again and again by one who has gone forth.
8. **Katham-bhūtassa me rattim, divā vītipatantī'ti**
 How do I spend my nights and days?
Pabbajitena abhinham pacca-vekkhitabbam
 This must be reflected upon again and again by one who has gone forth.
9. **Kacci nukho'ham suññāgāre abhira-māmī'ti**
 Do I take delight in solitude?
Pabbajitena abhinham pacca-vekkhitabbam
 This must be reflected upon again and again by one who has gone forth.
10. **Atthi nu kho me uttari-manussa-dhammā alamariya ñāna**
 Have I attained any superhuman distinction in knowledge
dassana viseso adhigato so'ham pacchime kāle
 and vision worthy of the noble ones,
sabrahma-cārīhi puttho namanku bhavissāmī'ti
 so that if I am questioned by my fellow-monks at the time of my death,
 I shall have no occasion to be depressed and downcast?
Pabbajitena abhinham pacca-vekkhitabbam
 This must be reflected upon again and again by one who has gone forth.

Ime kho bhikkhave dasa-dhammā

pabbajitena abhinham pacca-vekkhitabbā'ti

These, monks, are the essentials that should be reflected upon again and again by one who has gone forth (to live the holy life)."

Idam'avoca Bhagavā

Thus the Blessed One said.

attamanā te bhikkhū, Bhagavato bhāsitam abhinandun'ti

The monks were delighted at the words of the Blessed One.

DHAJAGGA PARITTA

Banner Protection



Evam me sutam

Thus have I heard:

ekam samayam Bhagavā

On one occasion the Blessed One,

Sāvattiyam viharati Jetavane Anāthapindikassa ārāme

was living at the monastery of Anathapindika, at Jeta Grove, near Savatthi.

Tatra kho Bhagavā bhikkhū āmantesi Bhikkhavo ti

Then he addressed the monks saying, “O Monks”.

Bhadante’ti te bhikkhū Bhagavato paccassosum

“Venerable Sir”, replied the monks in assent to the Blessed One.

Bhagavā etadavoca

Thereupon he spoke as follows:

Bhūtapubbam bhikkhave devā-surasangāmo samūpabbūho ahoṣi

“Monk, I shall relate a former incident.

There arose a battle between the Devas and Asuras.

Atho kho Bhikkhave Sakko devānamindo

Then Sakka, the Lord of the Devas,

deve Tāvātimsa āmantesi

addressed the Devas of the Tavatimsa heaven thus:

“Sace mārīsā devānam sangāma-gatānam uppajjeyya

“Happy ones, if the Devas who have gone to the battle should experience fear,

bhayam vā chambhitattam vā lomahamso vā

or terror or suffer from hair standing on end,

mameva tasmin samaye dhajaggam ullokeyyātha

let them behold the crest of my own banner.

Mamam hi vo dhajaggam ullokayatam

If you do so,

yam bhavissati bhayam vā chambhitattam vā

lomahamso vā so pahīyissati

any fear, terror or hair standing on end arising in you will pass away.”

No ce me dhajaggam ullokeyyātha

“If you fail to look up to the crest of my banner,

atha Pajāpatissa devarājassa dhajaggam ullokeyyātha

look at the crest of the banner of Pajāpati, King of gods.

Pajāpatissa hi vo devarājassa dhajaggam ullokayatam

If you do so,

yam bhavissati bhayam vā chambhitattam vā

lomahamso vā so pahīyissati

any fear, terror or hair standing on end arising in you will pass away.”

No ce Pajāpatissa devārajassa dhajaggam ullokeyyātha

"If you fail to look up to the crest of Pajāpati, King of gods,

atha Varunassa devārajassa dhajaggam ullokeyyātha

look at the crest of the banner of Varuna, King of gods.

Varunassa hi vo devārajassa dhajaggam ullokayatam

If you do so,

yam bhavissati bhayam vā chambitattam vā

lomahamso vā so pahīyissati

any fear, terror or hair standing on end arising in you will pass away."

No ce Varunassa devarājassa dhajaggam ullokeyyātha

"If you fail to look up to the crest of Varuna, King of gods,

atha Īsānassa devarājassa dhajaggam ullokeyyātha

look at the crest of the banner of Īsāna, King of gods.

Īsānassa hi vo devarājassa dhajaggam ullokayatam

If you do so,

yam bhavissati bhayam vā chambitattam vā

lomahamso vā so pahīyissati

any fear, terror or hair standing on end arising in you will pass away."

**Tam kho pana bhikkhave Sakkasa vā devāna-mindassa
dhajaggam ullokayatam**

"Monk, any fear, terror or hair standing on end arising in them

who look at the crest of the banner of Sakka the Lord of the gods,

Pajāpatissa vā devarājassa dhajaggam ullokayatam

of Pajāpati the King of gods,

Varunassa vā devarājassa dhajaggam ullokayatam

of Varuna the King of gods,

Īsānassa vā devarājassa dhajaggam ullokayatam

of Īsānathe King of gods,

yam bhavissati bhayam vā chambhitattam vā

lomahamso vā, so pahīyethāpi no'pi pahīyetha

any fear, terror or hair standing on end, may pass away or not pass away."

Tam kissa hetu?

"What is the reason for this?"

Sakko bhikkhave devānamindo

"Sakka, the Lords of the gods, O monks,

avītarāgo avītadoso avītamoho

is not free from lust, not free from hatred, not free from delusion,

bhīrucchambhī uttrāsi palāyīti

and is therefore liable to fear, terror, fright and fight."

Aham ca kho bhikkhave evam vadāmi

"I also say unto you, O monks

Sace tumhākam bhikkhave, arañña-gatānam vā, rukkha-mūla-gatānam vā

when you have gone to the forest, or to the foot of a tree,

suññagāra-gatānam vā, uppajjeyya bhayam vā

or to an empty house (a secluded place), if any fear,

chambhitattam vā lomahamso vā

terror or hair standing on end should rise in you,

mameva tasmin samaye anussareyyātha

then think only of me thus:

Iti'pi so Bhagavā Araham Sammā sambuddho

Such indeed is the Blessed One, Exalted, Omniscient,

Vijjācarana sampanno Sugato Lokavidū

endowed with knowledge and virtue, Well-gone, Knower of the worlds,

Anuttaro Purisa-damma-sārathī

an Incomparable Charioteer for the training of individuals.

Satthā Deva-manussānam

Teacher of gods and men.

Buddho Bhagavā ti

Enlightened and Holy.

Mamam hi vo bhikkhave anussaratam

Monks, if you think of me,

yam bhavissati bhayam vā chambhitattam vā

lomahamso vā so pahīyissati

any fear or terror or hair standing on end, that may arise in you, will pass away."

No ce mam anussareyyātha, atha Dhammam anussareyyātha

"If you fail to think of me, then think of the Dhamma (the Doctrine) thus:

Svākkhāto Bhagavatā Dhammo

The Dhamma of the Blessed One is perfectly expounded;

Sanditthiko Akāliko

to be seen here and now; not delayed in time;

Ehi-passiko Opanayiko

inviting one to come and see; onward leading to (Nibbana);

Paccattam veditabbo viññūhi ti

to be known by the wise, each for himself.

Dhammam hi vo bhikkhave anussaratam

Monks, if you think of the Dhamma,

yam bhavissati bhayam vā chambhitattam vā

lomahamso vā so pahīyissati

any fear or terror or hair standing on end, that may arise in you, will pass away."

No ce Dhammam anussareyyātha, atha Sangham anussareyyātha

"If you fail to think of the Dhamma, then think of the Sangha (the Order) thus:

Supatipanno Bhagavato sāvaka sangho

Of good conduct is the Order of the Disciples of the Blessed One.

Uju patipanno Bhagavato sāvaka sangho

Of upright conduct is the Order of the Disciples of the Blessed One.

Nāya patipanno Bhagavato sāvaka sangho

Of wise conduct is the Order of the Disciples of the Blessed One.

Sāmīci patipanno Bhagavato sāvaka sangho

Of dutiful conduct is the Order of the Disciples of the Blessed One.

Yadidam cattāri purisa yugāni attha purisa puggalā

That is to say : the Four Pairs of Men, the Eight Types of Persons;

esa Bhagavato sāvaka sangho

the Sangha of the Blessed One's disciples

āhuneyyo pāhuneyyo

is worthy of offerings, is worthy of hospitality,

dakkhineyyo añjali-karaṇīyo

is worthy of gifts, is worthy of reverential salutation,

anuttaram puññakkhettam lokassā'ti

is an incomparable field of merits to the world.

Sangham hi vo bhikkhave anussaratam

Monks, if you think of the Sangha,

yam bhavissati bhayam vā chambhitattam vā

lomahamso vā so pahiyissati

any fear or terror or hair standing on end, that may arise in you, will pass away."

Tam kissa hetu

"What is the reason for this?"

Tathāgato hi bhikkhave, Araham Sammā Sambuddho

"The Tathagata, O monks, who is Arahant, supremely enlightened

vītarāgo vītadoso vītamoho

is free from lust, free from hatred, free from delusion

abhīru acchambhī anutrāsi apalāyī' ti

and is not liable to fear, terror, fright or fight."

Idamavo ca Bhagavā,

So said the Blessed One.

Idam vatvā Sugato athāparam etadavoca Satthā

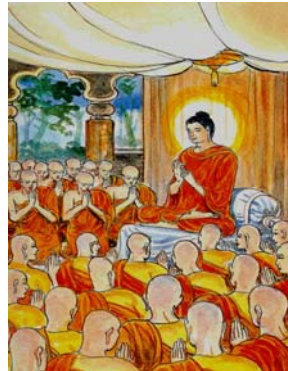
Having thus spoken, the Teacher, the Welcome Being (Sugata), further said:

1. **Araññe rukkhamūle vā**
 “Whether in forest or at foot of tree,
Suññagāre va bhikkhave
 or in some secluded places, O monks,
Anussaretha Sambuddham
 do call to mind that Buddha supreme;
Bhayam tumhāka no siyā
 then there will be no fear to you at all.”

2. **No ce Buddham sareyyātha**
 “If you think not of the Buddha, O monks,
Lokajettham narāsabham
 that Lord of the world and Chief of men,
Atha Dhammam sareyyātha
 then do think, O monks, of that Dhamma;
Nīyyānikam sudesitam
 so well preached and leading to Nibbana.”

3. **No ce Dhammam sareyyātha**
 “If you think not of the Dhamma, O monks,
Nīyyānikam sudesitam
 well preached and leading to Nibbana;
Atha Sangham sareyyātha
 then do think, O monks, of that Sangha;
Puññakkhetam anuttaram
 that wonderful field of merits to all.”

4. **Evam Buddham Sarantānam**
 “To those recalling the Buddha supreme,
Dhammam Sangham ca bhikkhave
 To those recalling the Dhamma sublime
 and to those recalling the Sangha, O monks,
Bhayam vā chambhitattam vā,
 no fear, no terror will make them quiver
lomahamso na hessati’ti
 and their hair will not stand on end.”



GIRIMĀNANDA SUTTA

Discourse To Girmānanda Thera



Evam me sutam

Thus have I heard:

ekam samayam Bhagavā

On one occasion the Blessed One

Sāvattthiyam viharati Jetavane Anāthapindikassa ārāme

was dwelling at Anathapindika's monastery in Jeta's Grove, near Savatthi.

Tena kho pana samayena

Now at that time,

āyasmā Girmānando ābādhiko hoti

the Venerable Girmānanda was afflicted with a disease,

dukkhito bālhagilāno

was suffering therefrom, and was gravely ill.

Atha kho āyasmā Ānando

Thereupon Venerable Ānanda

yena Bhagavā ten'upasankami, Upasankamitvā

approached the Buddha,

Bhagavantam abhivādetvā ekamantam nisīdi

and having paid homage to Him, sat down on one side.

Ekamantam nisinno kho āyasmā Ānando

Sitting thus, Venerable Ānanda

Bhagavantam etadavoca

said to the Blessed One:

Āyasmā, bhante Girmānando

"Venerable Sir, Venerable Girmānanda

ābādhiko dukkhito bālhagilāno

is afflicted with a disease, is suffering therefrom, and is gravely ill.

sādhu bhante Bhagavā yenāyasmā Girmānando

It is well, Venerable Sir, if the Blessed One would visit the Venerable Girmānanda

ten'upasankamatu, anukampam upādāyā ti

out of compassion for him."

Sace kho tvam Ānanda, Girmānandassa bhikkhuno

Thereupon the Buddha said: "Should you, Ānanda, visit the monk Girmānanda,

upasankamitvā dasasaññā bhāseyyāsi

recite to him the ten contemplations.

thānam kho pan'etam vijjati yam Girmānandassa bhikkhuno

Having heard them, the cause of his disease will be found.

dasa saññā sutvā so ābādhō thānaso patippassambheyya

Having heard them, his afflictions will be calmed.

Katame dasa

What are the ten?

Anicca-saññā, anatta-saññā

Contemplation of impermanence. Contemplation of non-self.

asubha-saññā, ādīnava-saññā

Contemplation of foulness. Contemplation of disadvantage.

pahāna-saññā, virāga-saññā

Contemplation of abandonment. Contemplation of detachment.

nirodha-saññā, sabbaloke anabhirata-saññā

Contemplation of cessation. Contemplation of detachment from the whole world.

sabba-sankhāresu anicca-saññā, ānāpānasati

Contemplation of impermanence of all component things. Mindfulness of the in-breath and out-breath.

Katamā c'Ānanda 'anicca-saññā'

And what, Ānanda, is contemplation of impermanence?

Idh'Ānanda bhikkhū

Herein, Ānanda, a monk,

araññagato vā rukkha-mūlagato vā suññā-gāragato vā

having gone to the forest, or to the foot of a tree, or to an empty house (a secluded place),

iti patisamcikkhati

contemplates thus:

Rūpam aniccam, vedanā aniccā

Matter is impermanent; feeling is impermanent;

saññā aniccā, sankhārā aniccā

perception is impermanent; mental formations are impermanent;

viññānam aniccan'ti

consciousness is impermanent.

Iti imesu pañca-supādana-kkhandhesu

aniccānupassi viharati

Thus he abides contemplating impermanence in these five aggregates.

Ayam vuccat'Ānanda 'anicca-saññā'

This, Ānanda, is called contemplation of impermanence.

Katamā c'Ānanda 'anatta-saññā'

And what, Ānanda, is contemplation of non-self?

Idh'Ānanda bhikkhū

Herein, Ānanda, a monk,

araññagato vā rukkha-mūlagato vā suññā-gāragato vā

having gone to the forest, or to the foot of a tree, or to an empty house (a secluded place),

iti patisañcikkhati

contemplates thus:

Cakkhum anattā, rūpam anattā

The eye is not self; sights are not self;

sotam anattā, saddā anattā

the ear is not self; sounds are not self;

ghānam anattā, gandhā anattā

the nose is not self; smells are not self;

jivhā anattā, rasā anattā

the tongue is not self; tastes are not self;

kāyo anattā, photthabbā anattā

the body is not self; bodily contacts are not self;

mano anattā, dhammā anattā'ti

the mind is not self; mental objects are not self.

Iti imesu chasu ajjhattika-bāhiresu āyatanesu anattānupassī viharati

Thus he abides contemplating non-self in these six internal and external sense bases.

Ayam vuccat'Ānanda 'anatta-saññā'

This, Ānanda, is called contemplation of non-self.

Katamā c'Ānanda, 'asubha-saññā'

And what, Ānanda, is contemplation of foulness?

Idh'Ānanda bhikkhū imam eva kāyam uddham

Herein, Ānanda, a monk contemplates this body from

pādatalā adho kesamatthakā

the soles of the feet upwards and from the scalp downwards,

taca-pariyantam pūram nānāppakārassa

enclosed by the skin, as being full of manifold impurities.

asucino paccavekkhati atthi imasmim kāye kesā,

In this body, there are head hairs,

lomā, nakhā, dantā, taco, mamsam, nahāru, atthī,

body hairs, nails, teeth, skin, flesh, sinews, bones

attimiñjā, vakkam, hadayam, yakanam, kilomakam,

marrow, kidneys, heart, liver, pleura,

pihakam, papphāsam, antam, antagunam, udariyam,

spleen, lungs, intestines, intestinal tract, stomach,

karīsam, pittam, semham, pubbo, lohitam, sedo,

excrement, bile, phlegm, pus, blood, sweat,

medo, assu, vasā, khelo, singhānikā, lasikā,

fat, tears, grease, saliva, nasal mucus, synovial fluid (oil lubricating the joints)

muttam, matthaka matthalungan'ti

urine and brain.

Iti imasmim kāye asubhānupassī viharati

Thus he abides contemplating foulness in this body.

Ayam vuccat'Ānanda 'asubha-saññā'

This, Ānanda, is called contemplation of foulness.

Katamā c'Ānanda 'ādīnava-saññā

And what, Ānanda, is contemplation of disadvantage?

Idh'Ānanda bhikkhū

Herein, Ānanda, a monk

araññagato vā rukkha-mūlagato vā suññā-gāragato vā

having gone to the forest, or to the foot of a tree, or to an empty house (a secluded place),

iti patisañcikkhati

contemplates thus:

Bahu dukkho kho ayam kāyo bahu ādīnavo

Many are the sufferings, many are the disadvantages of this body

iti imasmim kāye vividhā ābādhā uppajjanti

since diverse diseases are engendered in it,

seyyathīdam

that is to say:

Cakkhurogo, sotarogo

Eye-disease, ear-disease,

ghānarogo, jivhārogo

nose-disease, tongue-disease,

kāyarogo, sīsarogo

body-disease, headache,

kannarogo, mukharogo, dantarogo

mumps, mouth disease, toothache,

kāso, sāso, pināso, daho, jaro, kucchirogo

cough, asthma, catarrh, heart-burn, fever, stomach ailment,

mucchā, pakkhandikā, sūlā, visūcikā

fainting, dysentery, swelling, gripes,

kuttham, gando, kilāso, soso, apamāro

leprosy, boils, scrofula, consumption, epilepsy,

daddu, kandu, kacchu, rakhasā, vitacchikā,

ringworm, itch, eruption, tetter, pustule,

lohitapittam, madhumeho

plethora, diabetes,

amsā, pilakā, bhagandalā

piles, cancer, fistula,

pitta-samutthānā ābādhā

and diseases originating from bile,

semha-samutthānā ābādhā

diseases originating from phlegm,

vāta-samutthānā ābādhā

diseases originating from wind,

sannipātikā ābādhā

diseases originating from conflict of the humours (basic fluids in the body),

utupari-nāmajā ābādhā

diseases originating from changes of weather,

visama parihārajā ābādhā

diseases originating from adverse conditions (faulty department),

opakkamikā ābādhā

diseases originating from devices (practised by others),

kamma-vipākajā ābādhā

diseases originating from kammavipaka (results of kamma);

sītam, unham, jigacchā pipāsā, uccāro, passāvo'ti

and cold, heat, hunger, thirst, excrement and urine.

Iti imasmim kāye ādīnavānupassī viharati

Thus he abides contemplating disadvantages in this body.

Ayam vuccat'Ānanda 'ādīnava-saññā'

This, Ānanda, is called contemplation of disadvantage.

Katamā c'Ānanda 'pahāna-saññā

And what, Ānanda, is contemplation of abandonment?

Idh'Ānanda bhikkhū

Herein, Ānanda, a monk

uppannam kāmavitakkam nādhivāseti pajahati

does not tolerate a thought of sense desire that has arisen in him, but abandons it,

vinodeti byantīkaroti anabhāvam gameti

dispels it, makes an end of it, and annihilates it.

Uppannam vyāpāda-vitakkam nādhivāseti pajahati

He does not tolerate a thought of ill-will that has arisen in him, but abandons it,

vinodeti byantīkaroti anabhāvam gameti

dispels it, makes an end of it, and annihilates it.

Uppannam vihimśā-vitakkam nādhivāseti pajahati

He does not tolerate a thought of cruelty that has arisen in him, but abandons it,

vinodeti byantīkaroti anabhāvam gameti

dispels it, makes an end of it, and annihilates it.

Uppannuppanne pāpake akusale dhamme

He does not tolerate evil, unprofitable mental states that arise in him from time to time

nādhivāseti pajahati

but abandons them,

vinodeti byantīkaroti anabhāvam gameti

dispels them, makes an end of them, and annihilates them.

Ayam vuccat'Ānanda 'pahāna-saññā'

This, Ānanda, is called contemplation of abandonment.

Katamā c'Ānanda 'virāga-saññā

And what, Ānanda, is contemplation of detachment?

Idh'Ānanda bhikkhū

Herein, Ānanda, a monk

araññāgato vā rukkha-mūlagato vā suññā-gāragato vā

having gone to the forest, or to the foot of a tree, or to an empty house (a secluded place),

īti patisañcikkhati

contemplates thus:

Etam santam etam panītam

This is peaceful, this is sublime,

yadidam sabbasankhāra samatho

namely the calming of all conditioned things,

sabbū-padhi'patinissaggo

that is the giving up of all substratum of becoming,

tanhakkhayo virāgo nirodho Nibbānan'ti

the destruction of craving, detachment, cessation and Nibbana.

Ayam vuccat'Ānanda 'virāga-saññā'

This, Ānanda, is called contemplation of detachment.

Katamā c'Ānanda 'nirodha-saññā

And what, Ānanda, is contemplation of cessation?

Idh'Ānanda bhikkhū

Herein, Ānanda, a monk

araññāgato vā rukkha-mūlagato vā suññā-gāragato vā

having gone to the forest, or to the foot of a tree, or to an empty house (a secluded place),

iti patisancikkhati

contemplates thus:

Etam santam etam panītam

This is peaceful, this is sublime,

yadidam sabba-sankhāra-samatho

namely the calming of all conditioned things, that is

sabbū-padhi patinissaggo

the giving up of all substratum of becoming,

tanhakkhayo virāgo nirodho Nibbānan'ti

the destruction of craving, detachment, cessation and Nibbana.

Ayam vuccat'Ānanda 'nirodha-saññā'

This, Ānanda, is called contemplation of cessation.

Katamā c'Ānanda 'sabbaloke anabhirata-saññā'

And what, Ānanda, is contemplation of detachment from the whole world?

Idh'Ānanda bhikkhū

Herein, Ānanda, a monk

ye loke upāy'upādānā-cetaso

by abandoning any concern and clinging to this world,

by abandoning mental prejudices,

adhithhānā'bhi nivesānusayā

wrong views and latent tendencies concerning this world,

te pajahanto viramati na upādiyanto

by not grasping them, but by giving them up, becomes detached.

Ayam vuccat'Ānanda 'sabbaloke anabhirata-saññā'

This, Ānanda, is called contemplation of detachment from the whole world.

Katamā c'Ānanda 'sabba-sankhāresu anicca-saññā

And what, Ānanda, is contemplation of impermanence of all component things?

Idh'Ānanda bhikkhū

Herein, Ānanda, a monk

sabba-sankhārehi attiyati harāyati jigucchati

is wearied, humiliated and disgusted with all conditioned things.

Ayam vuccat'Ānanda 'sabba-sankhāresu anicca-saññā'

This, Ānanda, is contemplation of impermanence of all component things.

Katamā c'Ānanda 'ānāpānasati

And what, Ānanda, is mindfulness of the in-breath and out-breath?

Idh'Ānanda bhikkhū

Herein, Ānanda, a monk

araññagato vā rukkha-mūlagato vā suññā-gāragato vā

having gone to the forest, or to the foot of a tree, or to an empty house (a secluded place)

nisidati pallankam ābhujitvā

sits down, cross legged,

ujum kāyam panidhāya parimukham satim upatthapetvā

keeping the body erect, having established mindfulness before him,

so sato'va assasati, sato passasati

mindfully he breathes in, mindfully he breathes out.

Dīgham vā assasanto, dīgham assasāmī ti pajānāti

Breathing in a long breath, he knows he is breathing in a long breath.

Dīgham vā passasanto, dīgham passasāmī ti pajānāti

Breathing out a long breath, he knows he is breathing out a long breath.

Rassam vā assasanto, rassam assasāmī ti pajānāti

Breathing in a short breath, he knows he is breathing in a short breath.

Rassam vā passasanto, rassam passasāmī ti pajānāti

Breathing out a short breath, he knows he is breathing out a short breath.

Sabba-kāya-patisamvedī assasissāmī ti sikkhati

He trains himself, thinking: "I will breathe in, conscious of the whole body."

Sabba-kāya-patisamvedī passasissāmī ti sikkhati

He trains himself, thinking: "I will breathe out, conscious of the whole body."

Passam-bhayam kāya-sankhāram assasissāmī ti sikkhati

He trains himself, thinking: "I will breathe in, calming the whole bodily process."

Passam-bhayam kāya-sankhāram passasissāmī ti sikkhati

He trains himself, thinking: "I will breathe out, calming the whole bodily process."

Pīti-patisamvedī assasissāmī ti sikkhati

He trains himself, thinking: "I will breathe in, experiencing rapture."

Pīti-patisamvedī passasissāmī ti sikkhati

He trains himself, thinking: "I will breathe out, experiencing rapture."

Sukha-patisamvedī assasissāmī'ti sikkhati

He trains himself, thinking: "I will breathe in, experiencing bliss."

Sukha-patisamvedī passasissāmī'ti sikkhati

He trains himself, thinking: "I will breathe out, experiencing bliss."

Citta-sankhāra-patisamvedī assasissāmī'ti sikkhati

He trains himself, thinking: "I will breathe in, experiencing the mental formations."

Citta-sankhāra-patisamvedī passasissāmī'ti sikkhati

He trains himself, thinking: "I will breathe out, experiencing the mental formations."

Passam-bhayam citta-sankhāram assasissāmī'ti sikkhati

He trains himself, thinking: "I will breathe in, calming the mental formations."

Passam-bhayam citta-sankhāram passasissāmī'ti sikkhati

He trains himself, thinking: "I will breathe out, calming the mental formations."

Citta-patisamvedī assasissāmī'ti sikkhati

He trains himself, thinking: "I will breathe in, experiencing the mind."

Citta-patisamvedī passasissāmī'ti sikkhati

He trains himself, thinking: "I will breathe out, experiencing the mind."

Abhippa-modayam cittam assasissāmī'ti sikkhati

He trains himself, thinking: "I will breathe in, exceedingly gladdening the mind."

Abhippa-modayam cittam passasissāmī'ti sikkhati

He trains himself, thinking: "I will breathe out, exceedingly gladdening the mind."

Samādaham cittam assasissāmī'ti sikkhati

He trains himself, thinking: "I will breathe in, concentrating the mind."

Samādaham cittam passasissāmī'ti sikkhati

He trains himself, thinking: "I will breathe out, concentrating the mind."

Vimocayam cittam assasissāmī'ti sikkhati

He trains himself, thinking: "I will breathe in, liberating the mind."

Vimocayam cittam passasissāmī'ti sikkhati

He trains himself, thinking: "I will breathe out, liberating the mind."

Aniccānupassī assasissāmī'ti sikkhati

He trains himself, thinking: "I will breathe in, contemplating impermanence."

Aniccānupassī passasissāmī'ti sikkhati

He trains himself, thinking: "I will breathe out, contemplating impermanence."

Virāgānupassī assasissāmī'ti sikkhati

He trains himself, thinking: "I will breathe in, contemplating detachment."

Virāgānupassī passasissāmī'ti sikkhati

He trains himself, thinking: "I will breathe out, contemplating detachment."

Nirodhānupassī assasissamī'ti sikkhati

He trains himself, thinking: "I will breathe in, contemplating cessation."

Nirodhānupassī passasissāmī'ti sikkhati

He trains himself, thinking: "I will breathe out, contemplating cessation."

Patinissaggā-nupassī assasissāmī'ti sikkhati

He trains himself, thinking: "I will breathe in, contemplating abandonment."

Patinissaggā-nupassī passasissāmī'ti sikkhati

He trains himself, thinking: "I will breathe out, contemplating abandonment."

Ayam vuccat'Ānanda 'ānāpānasati'

This, Ānanda, is called mindfulness of the in-breath and out-breath.

Sace kho tvam Ānanda Girimānandassa bhikkhuno

Should you, Ānanda, visit the monk Girimānanda

upasankamivā imā dasa-saññā bhāseyyāsi

and recite to him these ten contemplations,

tānam kho pan'etam vijjatiyam Girimānandassa bhikkhuno

then the monk, Girimānanda, having heard them,

imā dasa-saññā sutvā so ābādho

tānaso patippha-ssambheyyā'ti

his affliction will be immediately calmed.

Atha kho āyasmā Ānando

Thereupon Venerable Ānanda,

Bhagavato santike imā dasa-saññā uggahetvā

having learnt these ten contemplations from the Blessed One,

yenāyasmā Girimānando ten'upasankami

visited Venerable Girimānanda,

upasankamivā āyasmato Girimānandassa

imā dasa saññā abhāsi

and recited to him these ten contemplations.

Atha kho āyasmato Girimānandassa

When Venerable Girimānanda had heard them,

imā dasa saññā sutvā so ābhādho tñānaso patippassambhi

his afflictions were immediately calmed.

Vutthāhi cā yasmā Girimānando tamhā ābādhā

He recovered from that disease,

tathā pahīno ca panāyasmato,

Girimānandassa so ābādho ahoṣi ti

and thus disappeared the disease of the Venerable Girimānanda.



ISIGILI SUTTA

Discourse At Isigili



In the Isigili Sutta, the Buddha speaks about the Paccekabuddhas (Silent Buddhas) who inhabited the Mount Isigili. The Buddha said that Mount Vebhāra was having a different name sometimes. And so was Mount Pandava. Similarly, Mount Vepulla and Mount Gijjhakūta were also known by other names. But Mount Isigili continued to be known by the same name. There were hundreds of Silent Buddhas who lived at Mount Isigili for a long while. They were seen entering the mountain, but were not seen after they had entered. People saw this and remarked that this mountain “swallow” (gilati) sages (iti). Hence, it was known as Isigili. Then the Buddha gave a list of names of the Paccekabuddhas who inhabited Mount Isigili. Finally, the Buddha requested the monks to pay homage to all these Paccekabuddhas who had attained Nibbana.

Evam me sutam

Thus have I heard:

ekam samayam Bhagavā

On one occasion the Blessed One

Rājagahe viharati Isigilismim pabbate

was living on Isigili mountain near Rajagaha.

Tatra kho Bhagavā, bhikkhū āmantesi Bhikkhavo ti

There He addressed the monks, saying: “O Monks.”

Bhadante ti te bhikkhū Bhagavato paccassosum

“Venerable Sir,” replied the monks in assent to the Blessed One.

Bhagavā etadavoca

Thereupon he said:

Passatha no, tumhe bhikkhave, etam Vebhāram pabbatam ti

“Monks, do you or not see that mountain Vebhāra?”

Evam Bhante

“Yes, Venerable Sir.”

Etassa’pi kho bhikkhave, Vebhārassa pabbatassa

“That Vebhāra mountain, monks,

āññā’va samaññā ahoṣi, āññā paññatti

used to be another name, another designation.”

Passatha no tumhe bhikkhave, etam Pandavam pabbatam ti

“Monks, do you or not see that mountain Pandava?”

Evam Bhante

“Yes, Venerable Sir.”

Etassa’pi kho bhikkhave Pandavassa pabbatassa

“That Pandavassa mountain, monks,

aññā’va samaññā ahoṣi, aññā paññatti

used to be another name, another designation.”

Passatha no tumhe bhikkhave etam Vepullam pabbatam ti

“Monks, do you or not see that mountain Vepulla?”

Evam bhante

“Yes, Venerable Sir.”

Etassa’pi kho bhikkhave, Vepullassa pabbatassa

“That Vepullassa mountain, monks,

aññā’va samaññā ahoṣi, aññā paññatti

used to be another name, another designation.”

Passatha no tumhe bhikkhave, etam Gijjhakūtam pabbatam ti

“Monks, do you or not see that mountain Gijjhakūta - the Vulture Peak?”

Evam bhante

“Yes, Venerable Sir.”

Etassa’pi kho bhikkhave Gijjhakūtassa pabbatassa

“That Gijjhakūtassa mountain - the Vulture Peak, monks,

aññā’va samaññā ahoṣi aññā paññatti

used to be another name, another designation.”

Passatha no tumhe bhikkhave, imam Isigilim pabbatam ti

“Monks, do you or not see that mountain Isigili - the Gullet of the Seers?”

Evam bhante

“Yes, Venerable Sir.”

Imassapi kho bhikkhave Isigilissa pabbatassa

“This Isigili mountain - the Gullet of the Seers, monks

esā’va samaññā ahoṣi esā paññatti

used to be this same name, this very designation.

Bhūtapubbam bhikkhave pañca Pacceka-buddha-satāni

In former times, monks, five hundred Paccekabuddhas

imasmim Isigilismim pabbate ciranivāsino ahesum

lived for a long time on this Isigili mountain.

Te imam pabbatam pavisantā dissanti

As they were entering the mountain, they were visible,

pavithhā na dissanti

but once they had entered, they were not visible.

Tamenam manussā disvā evamāhamsu

People who saw this, remarked:

Ayam pabbato, ime isigilatī’ ti

“This mountain swallows up these seers.”

‘Isigili’ ‘Isigili’tveva samaññā udapādi

Hence the name ‘Isigili’ came into being.”

Ācikkhissāmi bhikkhave, Pacceka-buddhānam nāmāni

“I shall tell, monks, the names of the Paccekabuddhas.

kittayissāmi bhikkhave, Pacceka-buddhānam nāmāni

I shall relate to you, monks, the names of the Paccekabuddhas.

desissāmi bhikkhave, Pacceka-buddhānam nāmāni

I shall expound, monks, the names of the Paccekabuddhas.

Tam sunātha, sādhukam mana-sikarotha bhāssissāmī ti

Listen, and bear it well in mind, I shall speak.”

Evam bhante’ti kho, te bhikkhū Bhagavato paccassosum

“Yes, Venerable Sir,” replied the monks.

Bhagavā etadavoca

Thereupon the Blessed One said:

Arittho nāma bhikkhave, Pacceka-sambuddho

“Arittha, monks, was a Paccekabuddha

imasmim Isigilismim pabbate ciranivāsī ahoṣi

who lived for a long time on this Isigili mountain.

Uparittho nāma bhikkhave, Pacceka-sambuddho

Uparittha, monks, was a Paccekabuddha

imasmim Isigilismim pabbate ciranivāsī ahoṣi

who lived for a long time on this Isigili mountain.

Tagarasikhī nāma bhikkhave, Pacceka-sambuddho

Tagarasikhī, monks, was a Paccekabuddha

imasmim Isigilismim pabbate ciranivāsī ahoṣi

who lived for a long time on this Isigili mountain.

Yasassī nāma bhikkhave, Pacceka-sambuddho

Yasassī, monks, was a Paccekabuddha

imasmim Isigilismim pabbate ciranivāsī ahoṣi

who lived for a long time on this Isigili mountain.

Sudassano nāma bhikkhave, Pacceka-sambuddho

Sudassana, monks, was a Paccekabuddha

imasmim Isigilismim pabbate ciranivāsī ahoṣi

who lived for a long time on this Isigili mountain.

Piyadassi nāma bhikkhave, Pacceka-sambuddho

Piyadassī, monks, was a Paccekabuddha

imasmim Isigilismim pabbate ciranivāsī ahoṣi

who lived for a long time on this Isigili mountain.

Gandhāro nāma bhikkhave, Pacceka-sambuddho

Gandhāra, monks, was a Paccekabuddha

imasmim Isigilismim pabbate ciranivāsī ahoṣi

who lived for a long time on this Isigili mountain.

Pindolo nāma bhikkhave, Pacceka-sambuddho

Pindola, monks, was a Paccekabuddha

imasmim Isigilismim pabbate ciranivāsī ahoṣi

who lived for a long time on this Isigili mountain.

Upāsabho nāma bhikkhave, Pacceka-sambuddho

Upāsabha, monks, was a Paccekabuddha

imasmim Isigilismim pabbate ciranivāsī ahoṣi

who lived for a long time on this Isigili mountain.

Nītho nāma bhikkhave, Pacceka-sambuddho

Nītha, monks, was a Paccekabuddha

imasmim Isigilismim pabbate ciranivāsī ahoṣi

who lived for a long time on this Isigili mountain.

Tatho nāma bhikkhave, Pacceka-sambuddho

Tatha, monks, was a Paccekabuddha

imasmim Isigilismim pabbate ciranivāsī ahoṣi

who lived for a long time on this Isigili mountain.

Sutavā nāma bhikkhave, Pacceka-sambuddho

Sutavā, monks, was a Paccekabuddha

imasmim Isigilismim pabbate ciranivāsī ahoṣi

who lived for a long time on this Isigili mountain.

Bhāvitatto nāma bhikkhave, Pacceka-sambuddho

Bhāvitatta, monks, was a Paccekabuddha

imasmim Isigilismim pabbate ciranivāsī ahoṣi'ti

who lived for a long time on this Isigili mountain.

1. Ye sattasārā anīghā nirāsā

These supreme beings desireless, rid of suffering,

Pacceka-meva'jjhagamum subodhim

who each has attained Enlightenment by himself.

Tesam visallānam naruttamānam

Hear me relate the names of these, the greatest of men,

Nāmāni me kittayato sunātha

who have plucked out the dart (of pain).

2. Arittho Uparittho Tagarasikhī

Arittha, Uparittha, Tagarasikhī,

Yasassī Sudassano Piyadassī ca Buddhō

Yasassī, Sudassana, Piyadassī, the Enlightened.

Gandhāro Pindolo Upāsabho ca

Gandhāra, Pindola, Upāsabha as well,

Nītho Tatho Sutavā Bhāvitatto

Nītha, Tatha, Sutavā, Bhāvitatta.

3. Sumbho Subho Methulo Atthamo ca

Sumbha, Subha, Methula and Atthama,

Athassu Megho Anīgho Sudātho

then Assumegha, Anīgha, Sudātha,

Pacceka-buddhā bhavanetti-khīnā

are Paccekabuddhas whose desire for becoming is destroyed.

Hingū ca Hingo ca mahānubhāvā

Hingū and Hinga of great power, as well.

4. **Dve Jālino munino Atthako ca**
The two sages named Jāli and Atthaka.
atha Kosalo Buddho atho Subāhu
Then Kosala, the Enlightened One, then Subāhu,
Upanemiso Nemiso Santacitto
Upanemi and Nemi, Santacitta,
Sacco Tatho Virajo Pandito ca
right and true, immaculate and wise.
5. **Kālūpakālā Vijito jito ca**
Kāla, Upakālā, Vijita and Jita;
Ango ca Pango ca Gutijjito ca
Anga, and Panga, and Gutijjita too.
Passī jahī upadhim dukkhamūlam
Passī eradicated attachment, the root of suffering.
Aparājito mārabalam ajesi
Aparājita, conquered Māra's power.
6. **Satthā Pavattā Sarabhango Lomahamso**
Satthā, Pavattā, Sarabhanga, Lomahamsa,
Uccangamāyo Asito Anāsavo
Uccangamāya, Asita, Anāsava.
Manomayo Mānacc'hido ca Bandhumā
Manomaya and Bandhumā, free from conceit,
Tadādhimutto, Vimalo ca Ketumā
Tadādhimutta, Vimala and Ketumā, stainless and resplendent.
7. **Ketumbarāgo ca Mātango Ariyo**
Ketumbarāga and Mātanga, Ariya.
ath'Accuto Accutagāma-byāmako
Then Accuta and Accutagāma-byāmaka,
Sumangalo Dabbilo Suppatitthito
Sumangala, Dabbila, Suppatitthita,
Asayho Khemābhirato ca Sorato
Asayha, Khemābhirata and Sorata.
8. **Dūrannayo Sangho atho'pi Uccayo**
Dūrannaya, Sangha and then Uccaya
Aparo munī Sayho anomanikkamo
another sage Sayha of noble endeavour.
Ānanda Nando Upanando dvādasa
And twelve between - Ānandas, Nandas, Upanandas -
Bhāradvājo antima-deha-dhāri
and Bhāradvāja bearing his last body.

9. **Bodhī Mahānāmo atho’pi Uttaro**
Then Bodhi, Mahānāma the supreme;
Kesī Sikhī Sundaro Bhāradvājo
Bhāradvāja with fair-crested mane.
Tissūpatissā bhava-bandhana-cchidā
Tissa, Upatissā, free from the bonds of becoming,
Upasīdarī tanhacchido ca Sīdarī
Upasīdarī and Sīdarī, free from craving.
10. **Buddho ahū Mangalo vītarāgo**
Enlightened was Mangala, free from lust;
Usabha’cchidā jālinī dukkhamūlam
Usabha who cut away the ensnaring root of suffering.
Santam padam ajjhaga-mūpanīto
Upanīta who attained state of Calm (Nibbana),
Uposatho Sundaro Saccanāmo
Uposatha, Sundara and Saccanāma
11. **Jeto Jayanto Padumo Uppalo ca**
Jeta, Jayanta, Paduma and Uppala,
Padumuttaro Rakkhito Pabbato ca
Padumuttara, Rakkhita and Pabbata.
Mānatthaddho Sobhito Vitarāgo
Mānatthaddha, Sobhita, Vitarāga,
Kanho ca Buddho suvimutta-citto
and Kanha, Enlightened with mind released.

**Ete ca aññe ca mahānubhāvā Pacceka-buddhā
bhavanetti-khīnā**

These and also other great and mighty Paccekabuddhas
whose desire for becoming is destroyed.

**Te sabba sangātigate mahesī parinibbute
vandatha appameyye’ ti**

Honour these great sages of immeasurable virtues who have gone beyond
all attachment and attained final Nibbana.”



JAYA PARITTA

Recital For Invoking Victory



Siridhitimati tejo jayasiddhi mahiddhi

He, possesses the power to bring about happiness, glory, victory, wisdom and mindfulness,

mahāgunam aparimita puññādhi kārassa

possessor of endless virtues and merit

sabbantarāya nivārana samatthassa

and is capable of averting all dangers.

Bhagavato Arahato Sammā Sambuddhassa

Such indeed is the Blessed One, the Supreme Enlightened Buddha.

Dvattimsa mahāpurisa lakkhanānu bhāvena

Due to the power of His thirty-two personality characteristics,

asītyanu-byañjana lakkhanānu-bhāvena

due to the power of His eight subsidiary symbols,

atthutta-rasata-mangala lakkhanānu-bhāvena

one-hundred-and-eight auspicious signs,

chabbanna ramsyānu-bhāvena, ketumālānu-bhāvena

due to the power of His sixfold rays, due to the power of His halos,

dasa pāramitānu-bhāvena, dasa upapāra-mitānu-bhāvena

due to the power of His ten perfections, His ten subsidiary perfections,

dasa paramattha pāramitānu-bhāvena

due to the power of His ten absolute perfections,

sīla samādhi paññānu-bhāvena

due to His moral power, meditative concentration, His wisdom,

Buddhānu-bhāvena, Dhammānu-bhāvena, Sanghānu-bhāvena

due to the power of the Buddha, the Dhamma and the Sangha

tejānu-bhāvena, iddhyānu-bhāvena, balānu-bhāvena

due to the power of His glory, His miraculous efficacy, His vigour

ñeyya-dhammānu-bhāvena

due to the power of His knowledge,

caturāsīti sahassa dhamma-kkhandhānu-bhāvena

the eighty-four-thousandfold Teachings,

nava lokuttara dhammānu-bhāvena,

due to the power of His nine transcendental Dhamma,

atthangika-maggānu-bhāvena

the Eightfold Noble Path,

atthasamā-pattiyānu-bhāvena, chalabhiññānu-bhāvena

due to the power of the eight psychic achievements, His six higher knowledge,

mettā karunā muditā upekkhānu-bhāvena

due to the power of His Kindness, Compassion, Altruistic joy and Equanimity,

sabba pāramitānu-bhāvena, ratanattaya saranānu-bhāvena

due to the power of His Perfections and the Triple Gems,

tuyham sabba rogā soka upaddava dukkha

May all your sicknesses, sorrows, troubles,

domanassu-pāyāsā vinassantu

griefs and despairs, be eradicated.

sabba-samkappā tuyham samijjhantu

May all your expectations be fulfilled.

sata-vassa-jīvena samangiko hotu sabbadā

May you live a hundred years.

Ākāsa pabbata vana bhūmi tatāka gangā

May these gods and deities who protect skies, rivers, forests,

mahā-samudda ārakkhaka devatā sadā tumhi anurakkhantu

mountains, lakes, seas and oceans protect you and me.

sabba Buddhānu-bhāvena, sabba Dhammānu-bhāvena

Due to the power of all the Buddhas, all the Dhammas,

sabba Sanghānu-bhāvena

all the Sanghas

Buddha ratanam Dhamma ratanam Sangha ratanam

due to the power of the Buddha, Dhamma and Sangha,

tinnam ratanānam ānubhāvena

due to the power of the Three Gems,

caturāsīti sahassa dhamma-kkhandhānu bhāvena

due to the power of eighty-four-thousandfold Teaching,

pitakattayānu bhāvena, jīnasāvakaṇu bhāvena

due to the power of the Three Baskets (Tipitaka), due to the power of the Buddha's disciples,

sabbe te rogā, sabbe te bhayā, sabbe te antarāyā,

may all the diseases, all the dangers, all the menaces,

sabbe te upaddavā, sabbe te dunnimittā,

all the inauspicious influences,

sabbe te avamangalā vinassantu

all evil events of yours be eradicated.

Āyu-vaddhako, dhana-vaddhako, siri-vaddhako,

May you live long. May your wealth increase. May your luck increase.

yasa-vaddhako, bala-vaddhako, vanna-vaddhako

May your glory increase. May your power increase. May your complexion be bright.

sukha-vaddhako hotu sabbadā

May your happiness increase.

Dukkhā roga bhayā verā, sokā sabbe uppaddavā

May your comfort increase. May your sorrow, your illnesses,

Anekā antarāyāpi, vinassantu ca tejasā

your hatred, your despair, your dangers, your menaces get eradicated.

Jaya siddhi dhanam lābham - sotthi bhāgyam sukham balam

May your victory, wealth, profit, happiness, power,

Sirī āyu ca vanno ca - bhogam vuddhī ca yasavā

glory, complexion, possessions thrive. May you be glorious.

Sata vassā ca āyū ca - jīva siddhi bhavantu te

May your life increase to hundred years.

JINAPAÑJARA

The Buddha's Mansion

卐 ❁ 卐

*Recital to overcome
Sickness and Disturbances*



Jayāsana-gatā vīrā - jetvā māram savāhinim

The Heroes, having defeated the Evil One together with his army, mounted the seat of victory.

Catu saccāmata rasam - yepivimsu narāsabhā

These leaders of men have drunk the nectar of the Four Truths.

Tanhankarā-dayo Buddhā - attha vīsati nāyakā

May all the twenty-eight chief Buddhas, such as Buddha Tanhankarā

Sabbe patitthitā mayham/tuyham - matthake me/te munissarā

and all other noble sages, rest on my/your head.

Sire patitthitā Buddhā - Dhammo ca mama/tava locane

May the Buddhas rest on my/your head, the Dhamma on my/your eyes,

Sangho patitthito mayham/tuyham - uresabba gunākaro

and the Sangha, the abode of all virtues, on my/your shoulders.

Hadaye Anuruddho ca - Sāriputto ca dakkhine

May Anuruddha rest on my/your heart, Sāriputta on my/your right,

Kondañño pitthi bhāgasmim - Moggallānosi vāmake

Kondañña on my/your back and Moggallāna on my/your left.

Dakkhine savane mayham/tuyham - āhum Ānanda Rāhulā

On my/your right ear are Ānanda and Rāhulā,

Kassapo ca Mahānāmo - ubhosum vāmasotake

on my/your left ear are Kassapa and Mahānāma.

Kesante pitthi bhāgasmim - suriyo viya pabhankaro

On my/your back at the end of my/your hair

Nisinno siri-sampanno - Sobhito muni pungavo

sits the glorious sage Sobhita who is radiant like the sun.

Kumāra kassapo nāma - mahesī citra vādako

The fluent speaker Venerable Kumāra Kassapa,

So mayham/tuyham vadane niccama - patitthāsi gunākaro

the abode of virtues, ever rest in my/your mouth.

Punno Angulimālo ca - Upāli Nanda Sīvali

The five Noble Elders : Punna, Angulimāla, Upāli, Nanda and Sīvali

Therā pañca ime jātā - lalāte tilakā mama/tava

rest on my/your forehead like tilakas.

Sesāsīti mahātherā - vijitā jina sāvakā

The other eighty Noble Elders, the victorious disciples of the Conqueror,

Jalantā sīla tejena - angamangesu santhitā

shining in the glory of their virtues, rest on the other parts of my/your body.

Ratanam purato āsi - dakkhine metta suttakam

The Jewel Discourse is in my/your front,

on my/your right is the Discourse of Loving-kindness,

Dhajaggam pacchato āsi - vāme angulimālakam

the Dhajagga (Banner Discourse) is on my/your back,

on my/your left is the Angulimāla Discourse.

Khanda Mora parittaṅga - Ātānātiya suttakam

The protective Discourses Khanda, Mora and Ātānātiya

Ākāsaccha-danam āsi - sesā pākāra saññitā

are like the heavenly vault. The others are like a rampart around me/you.

Jinānā bala samyutte - Dhamma pākāra lankate

Fortified with the commanding power of the Buddha,

and decked by the wall of the Dhamma,

Vasato me/te catukiccena - sadā Sambuddha pañjare

ever engaged in four duties do I/you dwell in the Buddha Mansion.

Vāta pittādi sañjātā - bāhirajjhattu paddavā

By the power of their infinite virtues, may all internal and external troubles

Asesā vilayam yantu - ananta gunatejasā

caused by wind, bile, etc. come to naught without exception.

Jina pañjara majjhattham - viharantam mahitale

May I/you who are dwelling in the centre of the Buddha Mansion

Sadā pārentu mam/tvam sabbe - te mahā purisā sabhā

on this earth be protected by all those great personages.

Iceva maccantakato surakkho

Protecting myself/yourself thus in every way,

Jinānu bhāvena jitū papaddavo

overcoming all troubles by the power of the Conqueror.

Buddhānu bhāvena hatāri sangho

By the grace of the Buddha

Carāmi/carāhi saddhamma'nubhāva pālito

may I/you always live guarded by the sublime Dhamma!

Iceva maccantakato surakkho

Protecting myself/yourself thus in every way,

Jinānubhāvena jitū papaddavo

overcoming all troubles by the power of the Conqueror.

Dhammānu bhāvena hatāri sangho

By the grace of the Dhamma,

Carāmi/carāhi saddhamma'nubhāva pālito

may I/you always live guarded by the sublime Dhamma!

Iceva maccantakato surakkho

Protecting myself/yourself thus in every way,

Jinānubhāvena jitū papaddavo

overcoming all troubles by the power of the Conqueror.

Sanghānu bhāvena hatāri sangho

By the grace of the Sangha,

Carāmi/carāhi saddhamma'nubhāva pālito

may I/you always live guarded by the sublime Dhamma!

Saddhamma pākāra parikkhito mi/si

I am/You are surrounded by the rampart of the sublime Dhamma.

Atthāriyā attha disāsu honti

The eight Ariyans are in the eight directions.

Etthantare attha nāthā bhavanti

The eight benefactors are in the intermediate directions.

Uddham vitānam va jinā thitā me/te

The Buddhas stand like a canopy above me/you.

Bhindanto mārasenam mama/tava sirasi thito

The Buddha who defeated the army of the Evil One

bodhi māruyha sathā

at the foot of the Bodhi Tree stands on my/your head.

Moggallāno'si vāme vasati bhujathate

The Venerable Moggallāna is on my/your left shoulder

dakkhine Sāriputto

and the Venerable Sāriputta is on my/your right shoulder.

Dhammo majjhe urasmim viharati bhavato

The Dhamma dwells in my/your heart's core.

mokkhato morayonim

The Bodhisatta, who was born a peacock

Sampatto bodhisatto carana yugagato

and who shines as the sole Benefactor

bhānu lokekanātho

of the world, shields my/your feet.

Sabbāva mangala mupaddava dunning-mittam

All ill-luck, misfortunes, ill-omens,

Sabbīti roga gahadosa masesa nindā

diseases, evil planetary influences, blame, dangers,

Sabban tarāya bhaya dussupinam akantam

fears, undesirable dreams -

Buddhānu bhāva pavarena payātu nāsam

May they all come to naught by the power of the noble Buddha.

Sabbāva mangala mupaddava dunning-mittam

All ill-luck, misfortunes, ill-omens,

Sabbīti roga gahadosa masesa nindā

diseases, evil planetary influences, blame, dangers,

Sabban tarāya bhaya dussupinam akantam

fears, undesirable dreams -

Dhammānu bhāva pavarena payātu nāsam

May they all come to naught by the power of the noble Dhamma.

Sabbāva mangala mupaddava dunning-mittam

All ill-luck, misfortunes, ill-omens,

Sabbīti roga gahadosa masesa nindā

diseases, evil planetary influences, blame, dangers,

Sabban tarāya bhaya dussupinam akantam

fears, undesirable dreams -

Sanghānu bhāva pavarena payātu nāsam

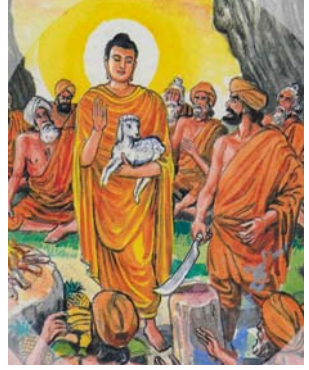
May they all come to naught by the power of the noble Sangha.

KARANIYA METTA SUTTA

Discourse On Loving-Kindness



A group of monks went to the jungle to meditate and was disturbed and frightened by the non-human beings. Unable to progress with their spiritual development, they decided to report the matter to the Buddha. The Buddha then taught the Karaniya Metta Sutta to the group of monks for the pacification of the non-human beings and advised them to return to the same place but armed with the sword of Metta (Loving-Kindness) for their protection.



The monks returned to the jungle and radiated their loving-kindness to those beings and thereafter, continued with their meditation without any hindrances. These same non-human beings who had earlier created disturbances, later repented and paid their respect to the monks.

This is therefore, an important Sutta for the devotees to recite to radiate their loving-kindness to every being. By doing so, they can overcome any disturbances, find peace and happiness for themselves and help others to live peacefully by practising this great virtue.

Karaniya mattha kusalena - Yantam santam padam abhisamecca

He who is skilled in doing good, and who wishes to attain that state of calm (i.e. Nibbana) should act thus:

Sakko ujū ca sūjū ca - Suvaco cassa mudu anati māni

He should be able, upright, perfectly upright, obedient, gentle and humble.

Santussako ca subhara ca - Appa-kicco ca sallahuka-vutti

Contented, easily supportable, with few duties, simple in livelihood,

Santindriyo ca nipako ca - Appa-gabbho kulesu ananu giddho

controlled in senses, discreet, not impudent; not greedily attached to families.

Naca khuddham samācare kiñci - Yena viññū pare upavadeyyum

He should not commit any slight wrong so that other wise men might find fault in him.

Sukhino vā khemino hontu - Sabbe sattā bhavantu sukhi-tattā

May all beings, without exception, be happy and safe.

Ye keci pāna bhūtatti - Tasāvā thāvarā vā anava sesā

Whatever living beings that exist; without exception, weak, or strong,

Dīghā vā ye mahantā vā - Majjhimā-rassa-kānuka thūlā

long, stout or medium, short, small or large.

Ditthā vā yeva additthā - Ye ca dūre vasanti avidūre

Those seen (visible) or unseen (not visible) and those dwelling far or near,

Bhūtā vā sambhavesī vā - Sabbe sattā bhavantu sukhi-tattā

those who are born and those who are to be born.

May all beings, without exception, be happy minded.

Na paro param nikubbetha - Nāti-maññetha katthaci nam kañci

Let no one deceive another nor despise anyone anywhere.

Byāro-sanā patigha-saññā - Nāñña-maññassa dukkha-miccheyya

In anger or ill will, let them not wish each other harm.

Mātā yathā niyam puttam - Āyusā ekaputta-manu rakkhe

Just as a mother would protect her only child at the risk of her own life,

Evam'pi sabba bhūtesu - Mānasam-bhāvaye aperi-mānam

even so towards all beings let him cultivate boundless mind.

Mettanca sabba lōkasmin - Mānasam-bhāvaye aperi-mānam

Let thoughts of boundless love pervade the whole world; above, below and across

Uddham adhō ca tiriyañca - Asam-bādham averam asapattam

without any obstruction, without any hatred, without any enmity.

Tittham caram nisinno vā - Sayāno vā yāva tassa vigata middho

Whether he stands, walks, sits or lies down, as long as he is awake,

Etam satim adhitthheyya - Brahma metam vihāram idha-māhu

he should develop this mindfulness. This they say is the Highest conduct here.

Ditthiñ ca anupa gamma sīlavā - Dassa-nena sampanno

Not falling into wrong views, virtuous and endowed with insight,

Kāmesu vineyya gedham - Na hi jātu gabbha seyyam punaretī'ti

he discards attachment to sensuous desires. Truly, he does not come again;
to be conceived in a womb.

Etena sacca vajjena - Dukha vupa samentu me/te

By the firm determination of this Truth, may I/you be free from suffering!

Etena sacca vajjena - Bhaya vupa samentu me/te

By the firm determination of this Truth, may I/you be free from fear!

Etena sacca vajjena - Roga vupa samentu me/te

By the firm determination of this Truth, may I/you be free from illness!



KASĪBHĀRADVĀJA SUTTA

Discourse To Kasībhāradvāja, The Farmer

卐 ❁ 卐

Evam me sutam

Thus have I heard:

ekam samayam Bhagavā

On one occasion the Blessed One

Magadhesu viharati Dakkhinā-girismim

was staying at Dakkhinagiri (monastery),

Ekanālayam brāhmana-gāme

in the brahmana village Ekanala, in Magadha.

Tena kho pana samayena

Now at that time,

Kasībhāra-dvājassa brāhmanassa pañca-mattāni

the Brahmin Kasībhāradvāja, the ploughman, had five hundred ploughs

nangala satāni payuttāni honti vappakāle

fastened to their yokes at the time of sowing.

Atha kho Bhagavā pubbanha samayam,

Then in the forenoon, the Blessed One having put on His robes,

nivāsetvā pattacīvara-mādāya

carrying His bowl and outer robe,

yena Kasībhāra-dvājassa brāhmanassa kammanto ten'upasankami

went to the place where Brahmin Kasībhāradvāja was at work.

Tena kho pana samayena

Now on that occasion,

Kasībhāra-dvājassa brāhmanassa parivesanā vattati

the Brahmin Kasībhāradvāja food distribution was taking place.

atha kho Bhagavā yena parivesanā ten'upasankami

The Blessed One approached the place of food distribution

upasankamivā ekamantam atthāsi

and stood at one side.

Addasā kho Kasībhāra-dvājo brāhmano

The Brahmin Kasībhāradvāja seeing

Bhagavantam pindāya thitam

the Blessed One standing there for alms

divāna Bhagavantam etadavoca

and said to Him:

Aham kho samana kasāmi ca, vapāmi ca,

“Ascetic, I plough and sow,

kasitvā ca, vapitvā ca bhuñjāmi

and when I have ploughed and sown, I eat.

Tvam’pi samana kasassu ca, vapassu ca,

You too, ascetic, ought to plough and sow;

kasitvā ca, vapitvā ca bhuñjassū’ti

and then when you have ploughed and sown, you shall eat.”

Aham’pi kho brāhmana kasāmi ca, vapāmi ca,

“I, too, Brahmin, plough and sow

kasitvā ca, vapitvā ca bhuñjāmi’ti

and when I have ploughed and sown, I eat.”

Na kho pana mayam passāma bhoto Gotamassa

“But we do not see the Venerable Gotama’s yoke,

yugam vā nangalam vā phālam vā pācanam vā balivadde vā

or plough, or ploughshare, or goad or oxen.”

Atha ca pana bhavam Gotamo evamāha

Nevertheless the Venerable Gotama said:

Aham’pi kho brāhmana, kasāmi ca, vapāmi ca,

“I, too, Brahmin, plough and sow

kasitvā ca, vapitvā ca bhuñjāmi’ti

and when I have ploughed and sown, I eat.”

Atha kho Kasībhāra-dvājo brāhmano

Bhagavantam gāthāya ajjhabhāsi

Thereupon the Brahmin addressed the Blessed One in verse:

1. Kassako patijānāsi - Na ca passāma te kasim

“You claim to be a ploughman, yet your plough we do not see;

Kasim no pucchito brūhi - Yathā jānemu te kasim’ti

If you are a ploughman, answer me: How should we understand your ploughing?”

2. Saddhā bījam, tapo vutthi - Paññā me yuga nangalam

“Faith is my seed, austerity the rain, wisdom my yoke and plough,

Hiri isā mano yottam - Sati me phāla-pācanam

moral shame is the pole, mind is the strap, mindfulness is my ploughshare and goad.

3. Kāyagutto vacīgutto - Āhāre udare yato

Guarded and controlled in speech and conduct, moderate in food,

Saccam karomi niddānam - Soraccam me pamocanam

I use Truth as my weed cutter; and gentleness as my unyoking.

4. Viriyam me dhura-dhorayham - Yogakkhemā-dhivāhanam

Effort and energy is my resolution, carrying me to Nibbana’s security,

Gacchati anivattantam - Yattha gantvā na socati

and on it goes without stopping. To where, having gone, one does not sorrow.

5. Evamesā kasī katthā - Sā hoti amatapphalā

In such a way this ploughing is done which bears the Deathless as its fruit.

Etam kasim kasitvāna - Sabba-dukkhā pamuccatī'ti

Having finished this work of ploughing, one is released from all suffering."

Atha kho Kasībhāra-dvājo brāhmano

Then Brahmin Kasībhāradvāja

mahatiyā kamsapātiyā pāyāsam

filling a golden bowl with milk rice

Vaddhetvā Bhagavato upanāmesi

offered it to the Blessed One, saying:

Bhuñjatu bhavam Gotamo pāyāsam

"May the Venerable Gotama eat this milk rice;

Kassako bhavam Gotamo yam hi bhavam Gotamo

a ploughman, indeed is Venerable Gotama who ploughs,

Amataphalam kasim kasatī' ti

for the fruit of Deathlessness."

6. Gāthābhigītam me abhojaneyyam

"What I receive by reciting verses, O Brahmin, I should not eat.

Sampassatam brāhmana n'esa dhammo

This, Brahmin, is not the principle of those who practise right livelihood.

Gāthābhigītam panudanti Buddhā

The Buddhas do not accept what is received by reciting verses.

Dhamme sati brāhmana vuttiresā

This, Brahmin, is the conduct of the Buddhas as long as Dhamma reigns.

7. Aññena ca kevalīnam mahesim

To those great sages who are wholly consummate,

Khīnāsavam kukkucca vūpasantam

taintless, and free from worry,

Annena pānena upatthahassu

should thou offer other food and drink.

khattam hi tam puñña-pekhassa hotī'ti

For they are the field of blessing."

Atha kassa cāham bho Gotamo imam pāyāsam dammī'ti

"To whom, then Venerable Gotama, shall I give this milk rice?"

Nakhvāham tam brāhmana passāmi

sadevake loke samārake sabrahmake

"Brahmin, in the world of Devas, Maras, and Brahmas

sassamana-brāhmaniyā pajāya sadeva-manussāya

or in the generation of recluses, brahmanas, devas, and humans,

yassa so pāyāso bhutto sammā parināmam gaccheyya

there is no one by whom this milk rice, if eaten,

aññatra Tathāgatassa vā Tathāgata sāvakassa vā

could be wholly digested except by the Tathagata (the Buddha), or the disciple of a Tathagata.

Tena hi tvam brāhmana tam pāyāsam appaharite vā chaddehi

Therefore, Brahmin, either cast this milk rice where there is no grass,

appānake vā udake opilāpehī'ti

or into water where there are no living creatures."

Atha kho Kasībhāra-dvājo brāhmano tam pāyāsam

Thereupon the Brahmin flung that milk rice into water

appānake udake opilāpesi

where there were no living creatures,

atha kho so pāyāso udake pakkhitto

and the milk rice, thrown into the water, smoked and steamed,

ciccitā-yati citi-citāyati, sandhū-pāyati sampadhū-payāti

making the noise "cicchita, citicita".

Seyyathāpi nāma phālo divasa-santatto udake pakkhitto

Just like a ploughshare heated during the day, when thrown into water,

ciccitā-yati citi-citāyati, sandhū-pāyati sampadhū-payāti

smokes and steams making the noise "cicchita, citicita".

Evameva so pāyāso udake pakkhitto

In similar manner, that milk rice when thrown into the water, smoked and steamed,

ciccitā-yati citi-citāyati sandhū-pāyati sampadhū-payāti

making the noise "cicchita, citicita".

atha kho Kasībhāra-dvājo brāhmano samviggo

Then indeed, the brahmin Kasībhāradvāja, alarmed,

loma-hatthajāto yena Bhagavā ten'upasankami

with hair standing on end, approached where the Blessed One was,

Upasankamitvā Bhagavato pādesu sirasā nipatitvā

Bhagavantam etadavoca

and prostrate with his head at the Blessed One's feet and said:

Abhikkantam bho Gotama abhikkantam bho Gotama

"Excellent, O Venerable Gotama, Excellent!

Seyyathā'pi bho Gotama nikkujjitam vā ukkujjeyya

It is as if, O Venerable Gotama, a man were to set upright what had been overturned,

paticchannam vā vivareyya, mūlhassa vā maggam ācikkheyya,

reveal what had been hidden, point out the way to one who had gone astray,

andhakāre vā telapajjotam dhāreyya

hold an oil lamp amidst the darkness

cakkhumanto rūpāni dakkhintī'ti

so that those who have eyes may see,

Evamevam bhotā Gotamena aneka-pariyāyena dhammo pakāsito

even so has the doctrine been expounded in various ways by the Venerable Gotama.

Esāham bhavantam Gotamam saranam gacchāmi

I take refuge in the Venerable Gotama (the Buddha),

Dhammañca Bhikkhu-sanghañca

in the Dhamma (the Doctrine) and in the Sangha (the Order).

Labheyyā-maham bhoto Gotamassa

May I receive the novice's ordination in the presence of the respectable Gotama,

santike pabbajjam labheyyam upasampadan'ti

may I receive the higher ordination."

Alattha kho Kasībhāra-dvājo brāhmano

Brahmin Kasībhāradvāja duly received

Bhagavato santike pabbajjam alattha upasampadam

both the novice's ordination and higher ordination from the Blessed One.

Acirūpa-sampanno kho panāyasmā Bhāradvājo

Not long after his higher ordination, the Venerable Kasībhāradvāja

eko vūpakattho appamatto ātāpī pahitatto viharanto

dwelled alone and aloof, vigilant and ardent.

na'cirass'eva yassa'tthāya kulaputtā sammad'eva

Before long, for the sake of which young men of good family go forth

agārasmā anagāriyam pabbajanti

from home to live the homeless life,

tadanuttaram brahma-cariya pariyosānam ditthe va

diligent, strenuous, and resolute, by his own insight, here and now,

dhamme sayam abhiññā sacchikatvā upasampajja vihāsi

realised and attained the highest perfection (Arahantship), the end of the Noble Life.

Khīnā jāti vusitam brahma-cariyam

Birth is destroyed, fulfilled is the holy life,

katam karaniyam nāparamittha-ttāyā ti Abbhaññāsi

done what has to be done, there is no more of this state again.

Aññātarō ca kho panāyasmā Bhāradvājo Arahattam ahoṣī'ti

The Venerable Kasībhāradvāja became an Arahant.



KHANDHA PARITTA

Protection Of The Aggregates



Evam me sutam

Thus have I heard:

ekam samayam Bhagavā

On one occasion the Blessed One

Sāvattiyam viharati Jetavane, Anāthapindikassa ārāme
was living at Anathapindika's monastery at Jeta Grove, near Savatthi.

Tena kho pana samayena, Sāvattiyam aññataro bhikkhū

At that time, at Savatthi, a certain monk

ahinā dattho kālakato hoti

had died bitten by a snake.

Atha kho sambahulā bhikkhū

Thereupon many monks

yena Bhagavā, ten'upasankamimsu, upasankamivā

approached the Buddha,

Bhagavantam abhivādetvā ekamantam nisidimsu

and having paid homage to Him, sat to one side.

Ekamantam nisinnā kho te bhikkhū

So seated, those monks spoke thus

Bhagavantam etadavocum

to the Blessed One:

Idha bhante Sāvattiyam aññataro bhikkhū

"Venerable Sir, a certain monk at Savatthi

ahinā dattho kālakato hoti

had died bitten by a snake."

Naha nūna so bhikkhave bhikkhū

"Assuredly, monks", said the Buddha.

cattāri ahirājakulāni mettena cittena phari

"That monk has not suffused with thoughts of loving-kindness

Sacehi so bhikkhave bhikkhū

to the four royal tribes of snakes.

cattāri ahirājakulāni, mettena cittena phareyya

Had he done so,

nahi so bhikkhave bhikkhū

that monk would not have

ahinā dattho kālam kareyya

died of snake-bite.

Katamāni cattāri ahirājakulāni

What are the four royal tribes of snakes?

Virūpakkham ahirājakulam

The royal tribe of snakes called Virūpakkha.

Erāpatham ahirājakulam

The royal tribe of snakes called Erāpatha.

Chabyāputtam ahirājakulam

The royal tribe of snakes called Chabyāputta.

Kanhā gotamakam ahirājakulam

The royal tribe of snakes called Kanhāgotamaka.

naha nūna so bhikhave bhikkhū

Monks, that monk did not suffuse

imāni cattāri ahirājakulāni, mettena cittena phari

with thoughts of loving-kindness to these four royal tribes of snakes.

Sace hi so bhikhave bhikkhū, imāni cattāri ahirajakulāni

If indeed, O monks, that monk would have suffused

mettena cittena phareyya, na hi so bhikkhave bhikkhū

these four royal tribes of snakes with a loving mind, O monks, that monk

ahinā dattho kālam kareyya

would not have died being bitten by a snake.

Anujānāmi bhikkhave, imāni cattāri ahirājakulāni

Monks, I enjoin you to suffuse with thoughts

mettena cittena pharitum

of loving-kindness to these four royal tribes of snakes

attaguttiyā attarakkhāya attaparittāyā ti

for your safety, for your preservation, and for your protection.”

Idam’avoca Bhagavā

So said the Blessed One.

Idam vatvā Sugato athāparam etada’vaco satthā

Having thus spoken, the Welcome One (Sugata), further said :

1. Virūpakkehi me mettam

“May I have loving-kindness towards Virūpakkhas.

Mettam Erāpathehi me

Towards Erāpathas may I have loving-kindness.

Chabyāputtehi me mettam

May I have loving-kindness towards Chabyāputtas.

Mettam Kanhā-gotamakehi ca

Towards Kanhāgotamakas also, may I have loving-kindness.”

2. Apādakehi me mettam

“May I have loving-kindness towards the footless.

Mettam dipādakehi me

And towards bipeds, too, may I have loving-kindness.

Catuppadehi me mettam

May I have loving-kindness towards the quadrupeds.

Mettam bahuppadehi me

And towards the many feet also, may I have loving-kindness.”

3. Mā mam apādako himsi

“Let not the footless do me harm.

Mā mam himsi dipādako

Let not the two feet do me harm.

Mā mam catuppado himsi

Let not the four feet do me harm.

Mā mam himsi bahuppado

Nor those endowed with many feet do me harm.”

4. Sabbe sattā, sabbe pānā

“All beings, all living creatures,

Sabbe bhutā ca kevalā

May all who have become, in their entirety.

Sabbe bhadraṇi passantu

May good fortune befall them all.

Mā kañci pāpamāgamā

May not the least harm befall on them.”

Appamāno Buddho, appamāno Dhammo, appamāno Sangho

Infinite is the Buddha, infinite is the Dhamma, infinite is the Sangha.

Pamānavantāni sirimsapāni ahi vicchikā

Finite are creeping creatures – snakes, scorpions, centipedes,

satapadī, unnānābhī, sarabhū, mūsikā

spiders, lizards and rats.

Katā me rakkhā, katā me parittā

I have guarded myself, I have made my protection.

Patikkamantu bhūtāni

Depart from me, ye beings.

So’ham namo Bhagavato

I bow to the Blessed One

namo sattannam Sammā Sambuddhānan’ti

and to the seven Supreme Buddhas.

MAHĀ MANGALA SUTTA

Discourse On Blessings



Evam me sutam

Thus I have heard:

ekam samayam Bhagavā

On one occasion the Blessed One

Sāvattiyam viharati Jetavane, Anātha-pindikassa ārāme

was dwelling at the monastery of Anathapindika in Jeta's Grove, near Savatthi.

Ātha kho aññatarā devatā

When the night was far spent,

abhikkantāya rattiyā, abhikkanta-vannā

a certain deity whose surpassing splendour

kevala-kappam Jetavanam obhāsetvā

illuminated the entire Jeta Grove,

yena Bhagavā ten'upasankami, upasankamivā

came to the presence of the Blessed One, and drawing near,

Bhagavantam abhivādetvā, ekamantam atthāsi

respectfully saluted and stood to one side.

Ekamantam thitā kho, sā devatā

Standing thus, the deity

Bhagavantam gāthāya ajjhabhāsi

addressed the Blessed One in verse:

Bahū devā manussā ca - Mangalāni acintayum

Many deities and men, yearning after good,

Ākankha-mānā sotthānam - Brūhi mangala muttamam

have pondered on Blessings. Pray, tell me the Supreme Blessing.

Asevanā ca bālānam - Panditānañ ca sēvanā

Not to follow or associate with fools, to associate with the wise,

Pūjā ca pūja-nīyānam - Etam mangala muttamam

and honour those who are worthy of honour. This is the Supreme Blessing.

Patirūpa-desa vāsō ca - Pubbe ca kata-puññatā

To reside in a suitable locality, to have done meritorious actions in the past,

Attasammā panidhi ca - Etam mangala muttamam

and to have set oneself on the right course (towards emancipation).

This is the Supreme Blessing.

Bāhusaccañ ca sippañ ca - Vinayo ca susikkhito

Vast-learning, perfect handicraft, a highly trained discipline

Subhāsītā ca yā vācā - Etam mangala muttamam

and pleasant speech. This is the Supreme Blessing.

Mātāpitū upatthānam - Putta-dārassa sangaho

The support of father and mother, the cherishing of wife and children

Anākulā ca kammantā - Etam mangala muttamam

and peaceful occupations. This is the Supreme Blessing.

Dānañ ca dhamma-cariyā ca - Ñātakānañ ca sangaho

Liberality, righteous conduct, the helping of relatives

Anavajjāni kammāni - Etam mangala muttamam

and blameless actions. This is the Supreme Blessing.

Ārati virati pāpā - Majjapānā ca saññamo

To cease and abstain from evil, forbearance with respect to intoxicants

Appamādo ca dhammesu - Etam mangala muttamam

and steadfastness in virtue. This is the Supreme Blessing.

Gāravo ca nivāto ca - Santutthī ca kataññutā

Reverence, humility, contentment, gratitude and

Kālena dhamma savaṇam - Etam mangala muttamam

opportune hearing of the Dhamma. This is the Supreme Blessing.

Khantī ca sovacassatā - Samanā nañca dassanam

Patience, obedience, sight of the Samanas (holy men)

Kālena dhamma sācchā - Etam mangala muttamam

and religious discussions at due season. This is the Supreme Blessing.

Tapō ca brahmacariyan ca - Ariya-saccāna dassanam

Self-control, pure life, perception of the Noble Truths

Nibbāna-sacchi-kiriyā ca - Etam mangala muttamam

and the realisation of Nibbana. This is the Supreme Blessing.

Putthassa lōka dhammehi - Cittam yassa na kampati

He whose mind does not flutter, by contact with worldly contingencies,

Asokam virajam khemam - Etam mangala muttamam

sorrowless, stainless and secure. This is the Supreme Blessing.

Etādisāni katvāna - Sabbattha-maparājītā

To them, fulfilling matters such as these, everywhere invincible,

Sabbattha sotthim gacchanti - tam tesam mangala-muttamam'ti

in every way moving happily. These are the Supreme Blessings.

MAHĀ SAMAYA SUTTA

The Mighty Assembly



The Buddha was living in the Sakyian country in the great forest at Kapilavatthu. He was with five hundred Arahants. The deities from the ten world-systems came to see the Buddha and the Arahants. Then four of the Brahmas from the abodes of the pure ones, thought that they should also come to this assembly and speak in stanzas. One of them spoke in a stanza to the Buddha and the other three also spoke in stanzas. The Buddha

addressed the monks and said that even before that event such an assembly of deities had gathered to see the former Buddhas in such a situation. In the future also, the same will happen. He said that He would mention the names of those deities assembled there. The monks assented.

Then He spoke to the monks and informed that the deities had come. According to the psychic powers of the monks, some saw a hundred non-humans, some a thousand, some a hundred thousand, and some saw innumerable non-humans. Then the Buddha said that so many yakkhas (non-humans) from such and such places had come. Next, He mentioned the names of the great non-humans who came there. The Nagas, too, came; the supannas (enemies of the nagas) also came and both groups took refuge in the Buddha as friends. Then came the asuras (whose names were declared); then came the various deities (whose names, too, were declared).

When all the non-humans assembled together with the brahmas, the forces of Mara (the Evil One) came. The Buddha said, "Look at the folly of Mara!" Mara told his forces to bind the multitude with lust. Having sent his forces, he hit the earth with his palm making a fearful noise. When Mara made much disturbances, the Buddha told the monks that the forces of Mara had come and the monks became zealous. Mara and his forces were unsuccessful even to shake a hair of their bodies. Victorious, transcending fear, they have won. The disciples of the Buddha rejoiced with all the worlds!

Evam me sutam

Thus have I heard:

ekam samayam Bhagavā

On one occasion the Blessed One,

sakkesu viharati Kapilavatthusmim mahāvane

was living in the Mahavana (the great forest) in Kapilavatthu, capital of the Sakyian kingdom,

mahatā bhikkhu-sanghena saddhim

together with a great retinue of monks,

pañca-mattehi bhikkhu satehi, sabbeh'eva arahantehi

five hundred in number and all of them Arahants.

Dasa hi ca lokadhātūhi devatā

Deities from the ten world-systems

yebhuyyena sannipatitā honti

frequently assembled there

Bhagavantam dassanāya bhikkhu-sanghañca

to see the Blessed One and the venerable monks.

Atha kho catunnam suddhāvāsa-kāyikānam devānam etadahosi

Then to the four deities of the Suddhāvāsa (Pure Abodes), this thought occurred:

Ayam kho Bhagavā

"The Blessed One

sakkesu viharati Kapilavatthusmim mahāvane

is living in the Mahavana (the great forest) in Kapilavatthu, capital of the Sakyan kingdom,

mahatā bhikkhu-sanghena saddhim

together with a great retinue of monks,

pañca-mattehi bhikkhu-satehi

five hundred in number

sabbeh'eva arahantehi

and all of them Arahants.

Dasa hi ca lokadhātūhi devatā, yebhuyyena sannipatitā honti

Deities from the ten world-systems frequently assembled there

Bhagavantam dassanāya bhikkhu-sanghañca

to see the Blessed One and the venerable monks.

Yannūna mayam'pi yena Bhagavā ten'upasanka-meyyāma

It is well if we also approach the Blessed One where he lives,

upasankamitvā Bhagavato santike paccekagātham bhāseyyāmā'ti

and having approached the Buddha, each of us recite a stanza in His presence."

Atha kho tā devatā

Then those deities,

seyyathā pi nāma balavā puriso

as quickly as a strong man

sammiñjitam vā bāham pasāreyya

might stretch out his arm,

pasāritam vā bāham sammiñjeyya

or bend his out-stretched arm,

evamevam suddhāvāsesu devesu antarahitā

vanished from the pure abodes,

Bhagavato purato pāturahamsu

and appeared before the Blessed One.

Atha kho tā devatā Bhagavantam abhivādetvā ekamantam atthamsu

Having bowed down to Him, stood to one side.

Ekamantam thitā kho ekā devatā

Standing thus, one of the deities

Bhagavato santike imam gātham abhāsi

recited this stanza in His presence:

i. **Mahāsamayo pavanasmim**

“There is a great assembly in the forest.

devakāyā samāgatā

A host of deities has assembled.

Āgatamha imam dhamma-samayam

We too have come to this assembly of the Dhamma

dakkhitāye aparājita-sanghan’ti

to witness the invincible Sangha.”

Atha kho, aparā devatā, Bhagavato santike imam gātham abhāsi

Then another deity recited this stanza in the presence of the Blessed One:

ii. **Tatra bhikkhavo samādahamsu**

“In this Dhamma assembly, monks have attained concentration

cittam attano ujuka-makamsu

by establishing their mind upright.

Sārathīva nettāni gahetvā

Just as a charioteer who holds the reins,

indriyāni rakkhanti panditā’ti

the wise monks guard their senses well.”

Atha kho, aparā devatā Bhagavato santike imam gātham abhāsi

Then another deity recited this stanza in the presence of the Blessed One:

iii. **Chetvā khīlam chetvā paligham**

“Having cut off the stake, having dug up the crossbar of greed,

Indakhīlam ūhacca-manejā

hatred and delusion, devoid of desire,

te caranti suddhā vimalā cakkhumatā

pure, stainless, endowed with the wisdom eye

sudantā susunāgā’ti

and well tamed are these young Noble Ones who practise the Dhamma.”

Atha kho, aparā devatā Bhagavato santike imam gātham abhāsi

Then another deity recited this stanza in the presence of the Blessed One:

iv. Ye keci Buddham saranam gatāse

“One who takes refuge in the Buddha

na te gamissanti apāyam

shall not go to the woeful state of hell.

pahāya mānusam deham

Having given up the human body,

devakāyam paripūressantī’ ti

they fill the ranks of the host of deities.”

Atha kho Bhagavā bhikkhū āmantesi

The Blessed One then addressed the monks:

Yebhuyyena bhikkhave dasasu loka-dhātusu

“Monks, it has often happened that the deities from the ten world-systems

devatā sannipatitā Tathāgatam dassanāya bhikkhu-sanghañca

assemble to see the Buddha and His order of monks, the community of Sangha.

Ye’pi te bhikkhave, ahesum

Atītamaddhānam arahanto, Sammā Sambuddhā

So it has been with the consummate (arahant) Supreme Buddhas of the past,

tesam’pi Bhagavantānam eta-paramāyeva

devatā sannipatitā ahesum

the deities of the ten world-systems appear together before the Buddhas,

seyyathāpi mayham etarahi

as they do assemble now before me.

Ye’pi te bhikkhave bhavissanti

anāgata-maddhānam arahanto Sammā sambuddhā

So it will be with the consummate (arahant) Supreme Buddhas of the future,

Tesam’pi Bhagavantānam eta-paramāyeva

devatā sannipatitā bhavissanti

the deities of the ten world-systems appear together before the Buddhas,

seyyathāpi mayham etarahi

as they do assemble now before me.

Ācikkhissāmi bhikkhave devakāyānam nāmāni

I will tell you, monks, the names of the host of deities,

Kittayissāmi bhikkhave devakāyānam nāmāni

I will introduce to you, monks, the names of the host of deities.

desissāmi bhikkhave devakāyānam nāmāni

I will expound to you, monks, the names of the host of deities.

Tam sunātha, sādhukam manasikarotha bhāsissāmī'ti

Listen and bear it well in mind, I shall speak.”

Evam Bhante'ti kho te bhikkhū Bhagavato paccassosum

“Yes, Venerable Sir,” said the monks by way of assent.

Bhagavā etadavoca

The Blessed One spoke thus:

- 1. Siloka manukassāmi - yatha bhum mā tadassitā**
“I shall tell you them in verse to which realm each belongs.
The terrestrial beings of the earth who associated mountains
Ye sitā giri-gabbhāram - pahitattā samāhitā
and caves, (they) of resolute will, composed.
- 2. Puthusihā'va sallinā - lomaham-sābhi sambhuno**
Cloistered like solitary lions, overcoming hair-raising fear and dread,
Odātamanasā suddhā - Vipprasanna-manāvilā
with immaculate minds, pure, serene and undefiled.”
- 3. Bhiyyo pañcasate nātvā - vane Kāpilavathave**
Knowing that there were more than five hundred (arahants)
and more disciples in the Kapilavatthu forest,
Tato āmantayī satthā - sāvake sāsane rate
delighted in the words of the Buddha, the Blessed One thereupon addressed them:
- 4. Devakāyā abhikkantā - te vijānātha bhikkhavo**
“Monks, hosts of deities have assembled. Do know them well.”
Te ca ātappa-makarum - sutvā Buddhassa sāsanam
Having heard the words of the Buddha, the monks strove ardently
to know them well.
- 5. Tesam pāturahū nānam - Amanussāna-dassanam**
There arose in them the knowledge of perceiving the non-humans.
App'eke satama-ddakkhum - Sahassam atha sattatim
Some monks saw one hundred, some of them saw thousand,
and others, seventy thousand non-humans.
- 6. Satam eke sahasānam - Amanussāna-maddhasum**
Some saw one hundred thousand non-humans,
App'eke'nanta-maddakkhum - Disā sabbā phutā ahū
others saw countless numbers filling up every quarter.
- 7. Tañca sabbam abhiññāyā - Vavakkhitvāna cakkhumā**
Thereupon the Buddha, knowing all things through His Super Knowledge,
Tato āmantayī satthā - Sāvake sāsane rate
addressed the disciples who were delighted in the Teachings of the Buddha:

8. **Devakāyā abhikkantā - Te vijānātha bhikkhavo**
 “Monks, a host of deities have assembled.
Ye vo’ham kittayissāmi - Girāhi anupubbaso
 I will introduce them to you in words, and in due order. Know them.
9. **Sattasa-hassā Yakkha - Bhum mā Kāpilavathavā**
 Seven thousand terrestrial Yakkhas of Kapilavatthu,
iddhimanto jutīmanto - vannavanto yasassino
 endowed with divine power, radiance, colour, glory and followed by a retinue of attendants,
Modamānā abhikkāmum - Bhikkhūnam samitim vanam
 have come rejoicing to attend the assembly of monks in the forest.
10. **Cha sahasā Hemavatā - Yakkha nānattavannino**
 Six thousand Yakkhas from the Himalayan mountain, diverse in hue,
iddhimanto jutīmanto - vannavanto yasassino
 endowed with divine power, radiance, colour and glory, and followed by a retinue of attendants,
modamānā abhikkāmum - Bhikkhūnam samitim vanam
 have come rejoicing to attend the assembly of monks in the forest.
11. **Sātāgirā tisahasā - Yakkha nānattavannino**
 Three thousand Yakkhas from the Sātāgiri mountain, diverse in hue,
iddhimanto jutīmanto - vannavanto yasassino
 endowed with divine power, radiance, colour and glory, and followed by a retinue of attendants,
modamānā abhikkāmum - Bhikkhūnam samitim vanam
 have come rejoicing to attend the assembly of monks in the forest.
12. **Iccete solasa-sahasā - Yakkha nānattavannino**
 Thus sixteen thousand Yakkhas, diverse in hue,
iddhimanto jutīmanto - vannavanto yasassino
 endowed with divine power, radiance, colour and glory, and followed by a retinue of attendants,
modamānā abhikkāmum - Bhikkhūnam samitim vanam
 have come rejoicing to attend the assembly of monks in the forest.
13. **Vessāmittā pañcasatā - Yakkha nānattavannino**
 Five hundred Yakkhas from the Vessāmittā mountain, diverse in hue,
iddhimanto jutīmanto - vannavanto yasassino
 endowed with divine power, radiance, colour and glory, and followed by a retinue of attendants,
modamānā abhikkāmum - Bhikkhūnam samitim vanam
 have come rejoicing to attend the assembly of monks in the forest.
14. **Kumbhīro Rājagahiko - Vepullassa nivesanam**
 A Yakkha by the name of Kumbhīra, dwelling on Vepulla mountain in the city of Rajagaha,
bhiyyo nam sata-sahasam - Yakkhanam payirupāsati
 together with more than a hundred thousand Yakkhas honouring him,
Kumbhīro Rājagahiko - So’pāga samitim vanam
 has also come to the forest to attend the assembly of monks.

15. **Purimañca disam rājā - Dhatarattho tam pasāsati**
 The Eastern direction, King Dhatarattha rules that;
Gandhabbānam ādhipati - Mahārājā yasassi so
 and Lord of the Gandhabbās (heavenly musicians), glorious king
Puttāpi tassa bahavo - Indanāmā mahabbalā
 and with his many mighty sons, all by the name of Inda,
iddhimanto jutīmanto - vannavanto yasassino
 endowed with divine power, radiance, colour and glory, and followed by a retinue of attendants,
modamānā abhikkāmum - Bhikkhūnam samitim vanam
 has come rejoicing to attend the assembly of monks in the forest.
16. **Dakkhinañca disam rājā - Virūlho tam pasāsati**
 The Southern direction, King Virūlha rules that;
Kumbhandānam ādhipati - Mahārājā yasassi so
 and Lord of the Kumbhandās, glorious king
puttāpi tassa bahavo - Indanāmā mahabbalā
 and with his many mighty sons, all by the name of Inda,
iddhimanto jutīmanto - vannavanto yasassino
 endowed with divine power, radiance, colour and glory, and followed by a retinue of attendants,
modamānā abhikkāmum - Bhikkhūnam samitim vanam
 has come rejoicing to attend the assembly of monks in the forest.
17. **Pacchimañca disam rājā - Virūpakkho tam pasāsati**
 The Western direction, King Virūpakkha rules that;
Nāgānam ādhipati - mahārājā yasassi so
 and Lord of the Nāgās, glorious king
Puttāpi tassa bahavo - Indanāmā mahabbalā
 and with his many mighty sons, all by the name of Inda,
iddhimanto jutīmanto - vannavanto yasassino
 endowed with divine power, radiance, colour and glory, and followed by a retinue of attendants,,
modamānā abhikkāmum - Bhikkhūnam samitim vanam
 has come rejoicing to attend the assembly of monks in the forest.
18. **Uttarañca disam rājā - Kuvero tam pasāsati**
 The Northern direction, King Kuvera, king of the North,
Yakkhanam ādhipati - mahārājā yasassi so
 and Lord of the Yakkhas, glorious king,
Puttāpi tassa bahavo - Indanāmā mahabbalā
 and with his many mighty sons, all by the name of Inda,
iddhimanto jutīmanto - vannavanto yasassino
 endowed with divine power, radiance, colour and glory, and followed by a retinue of attendants,
modamānā abhikkāmum - Bhikkhūnam samitim vanam
 has come rejoicing to attend the assembly of monks in the forest.

- 19. Purimam disam Dhatarattho - dakkhinena Virūlhako**
Dhatarattha from the East direction, Virūlhaka from the South direction,
Pacchimena Virūpakkho - Kuvero uttaram disam
Virūpakkha from the West direction, Kuvera from the North direction,
cattāro te mahārājā - Samantā caturo disā
these four great kings stood illuminating
daddallamānā atthamsu - Vane Kāpilavathave
the entire four quarters of the forest in the vicinity of Kapilavatthu.
- 20. Tesam māyāvino dāsā - Āgu vañcanikā sathā**
With them came their deceitful, cheating and crafty attendants
Māyā Kutendu Vetendu - Vitucca-Vitudo Sahā
together with Kutendu, Vetendu, Vitucca and Vituda.
Candano Kāmasettho ca - Kinnughandu Nighandu ca
And also Candana, Kāmasettha, Kinnughandu and Nighandu,
Panādo Opamañño ca - Devasūto ca Mātālī
Panāda, Opamañña and Mātālī, son of the deities.
- 21. Cittaseno ca Gandhabbo - Nalo rājā Janesabho**
Cittasena, the Gandhabbas (heavenly musician), King Nala, the deity Janesabha,
Āgu Pañcasikho c'eva - Timbarū Suriyavaccasā
Pañcasikha, the deity Timbarū, and Suriyavaccasā (Timbarū's daughter) also came.
Ete c'aññe ca rājāno - Gandhabbā saha rājubhī
Along with these Gandhabbā kings, other Gandhabbā kings too,
modamānā abhikkāmum - bhikkhūnam samitim vanam
have come rejoicing to attend the assembly of monks in the forest.
- 22. Athāgu Nābhasā Nāgā - Vesālā saha Tacchakā**
Then came the divine Nāgās of the lake Nābhasā,
Nāgās from Visali together with the Nāgās named Tacchakā.
Kambala'ssatarā āgu - Pāyāgā saha ñātibhi
Also came Nāgās in Kambala Assatarā clan and Nagas from Pāyāgā Valley
accompanied by their relatives.
Yāmunā Dhataratthā ca - Āgu nāgā yasassino
Nāgās from lake Yāmunā, and those of the race of Dhataratthā
came with their retinue of attendants,
Erāvano mahānāgo - Sop'āga samitim vanam
and Erāvana, the great Nāgā too, came to the forest to see the assembly of monks.

23. Ye nāgarāje sahasā haranti

Those fierce garuda birds (harpies, garula or supanna)
who carry away the Nāgās by force,

Dibbā dijā pakkhī visuddhacakkhū

endowed with divine power, and twice born, with clear eyes (keen of sight),

vehāsayā te vanam ajjhapattā

have flown into the middle of the forest from the sky.

Citrā Supannā iti tesam nāmāni

Citrā and Supannā are their names.

Abhayam tadā nāga-rājānamāsi

At that time the Nāgā king with other Nāgās were free from fear

Supannato khema-makāsi Buddho

because the Buddha had imposed a truce and thus the Nāgās
were protected from the harpies (supanna).

Sanhāhi vācāhi upavhayantā

The Buddha addressed the Nāgās and Supannās with gentle words,

Nāgā Supannā saranam-agamsu Buddham

and they took refuge in the Buddha.

24. Jitā Vajirahatthena - Samuddam Asurā sitā

The Asurās (demons) dwelling in the ocean were defeated by Vajirahattha (Sakka).

Bhātaro Vāsavass’ete - iddhimanto yasassino

They are the brethrens of Vāsavassa (Sakka) endowed with divine power and glorious.

25. Kālakañjā mahābhimsā - Asurā dāna veghasā

Kālakañjās, the horrible Asurā, Dānaveghasā,

Vepacitti Sucittī ca - Pahārādo Namucī sahā

Vepacitti, Sucittī and Pahārāda have also come with Namucī (Mara, the Evil One).

Satañca Baliputtānam - Sabbe Veroca nāmakā

One hundred of the sons of Bali Asurā, all of them by the name of Verocanā

sannayhitvā Balim senam - Rāhu-bhaddamu-pāgamum

with a powerful and armoured army, approached Rāhu Asurā, and said:

Samayo’dāni bhaddhante - Bhikkhūnam samitim vanam

“Lord, it is now time to go to the forest to see the assembly of venerable monks.”

26. Āpo ca devā Pathavī ca - Tejo Vāyo tadāgamum

The deities by the name of Āpo and Pathavī, Tejo and Vāyo have also come to the forest,

Varunā Vārunā devā - Somo ca Yasasā Sahā

together with the deities Varunā, Vārunā, Soma and Yasa.

27. Mettā karunākāyikā - Āgu devā yasassino

Deities born of love and compassion, with a splendid train, adorned with glory.

Das’ete dasadhā kāyā - sabbe nānattavannino

These ten groups of Devās of diverse hue

iddhimanto jutīmanto - vannavanto yasassino

endowed with divine power, radiance, colour and glory, and followed by a retinue of attendants,

modamānā abhikkāmum - Bhikkhūnam samitim vanam

have come rejoicing to see the assembly of monks in the forest.

- 28. Venhū ca devā Sahalī ca - Asamā ca duve Yamā**
 Venhū too with his Sahalīs, the Asamās, the Yamā twins,
Candassūpanisā devā - Candamāgu purakkhatvā
 and those who attend on the Moon god came preceded by him.
- 29. Suriya-ssūpanisā devā - Suriyamāgu purakkhatvā**
 Those deities attending on the Sun god, too, came preceded by him.
Nakkhattāni purakkhatvā - āgu Mandavalāhakā
 Those deities attending the Planets came preceded by them.
 The deities of the rain clouds, too, came.
- 30. Vasūnam Vāsavo settho - Sakkopāga Purindado**
 Also came Sakka, the chief of gods, who is also called Vāsava and Purindada.
Das’ete dasadhā kāyā - Sabbe nānatta-vannino
 All these ten groups of deities of diverse hue,
iddhimanto jutimanto - vannavanto yasassino
 endowed with divine power, radiance, colour and glory, and followed by a retinue of attendants,
modamānā abhikkānum - Bhikkhūnam samitim vanam
 have come rejoicing to see the assembly of monks in the forest.
- 31. Athāgu Sahabhū devā - Jalamaggi sikhāriva**
 Then, too, came the deity Sahabhū, shining like a flame of fire,
Aritthakā ca Rojā ca - Ummā-pupphani-bhāsino
 the deity Arithakā, Rojā and Ummāpupphanibhā.
- 32. Varūna Sahadhammā ca - Accutā ca Anejakā**
 There came also the deity Varūna, Sahadhammā, Accutā and Anejakā,
Sūleyya Rucirā āgu - Āgu Vāsavane-sino
 Sūleyya, Rucirā, and Vāsavanesi.
Das’ete dasadhā kāyā - sabbe nānatta-vannino
 All these ten groups of deities of diverse hue,
iddhimanto jutimanto - vannavanto yasassino
 endowed with divine power, radiance, colour and glory, and followed by a retinue of attendants,
modamānā abhikkānum - Bhikkhūnam samitim vanam
 have come rejoicing to see the assembly of monks in the forest.
- 33. Samānā Mahāsamānā - Mānusā Mānusuttamā**
 The deities Samānā, Mahāsamānā, Mānusā, Mānusuttamā,
Khiddāpa-dūsika āgu - Āgu Manopadūsikā
 Khiddāpadūsika and Manopadūsikā all have come.
- 34. Athāgu Harayo devā - ye ca Lohitavāsino**
 Then came the deity Hari who lives in Lohita,
Pāragā Mahāpāragā - Āgu devā yasassino
 Pāragā and Mahāpāragā with their retinue of attendants.

- 35. Das'ete dasadhā kāyā - sabbe nānatta-vannino**
All these ten groups of deities of diverse hue,
iddhimanto jutīmanto - vannavanto yasassino
endowed with divine power, radiance, colour and glory, and followed by a retinue of attendants,
modamānā abhikkāmum - Bhikkhūnam samitim vanam
have come rejoicing to see the assembly of monks in the forest.
- 36. Sukkā Karumhā Arunā - Āgu Veghanasā sahā**
There also came the deities Sukkā, Karumhā, Arunā with Veghanasā.
Odātagayhā Pāmokkhā - Āgu devā Vicakkhanā
The deities Odātagayhā, Pāmokkhā, and Vicakkhanā also came.
- 37. Sadāmattā Hāragajā - Missakā ca yasassino**
Sadāmattā, Hāragajā, mighty Missakā and Pajjuna,
Thanayam āga Pajjunno - Yo disā abhivassati
who causes rain to fall in every direction, came thundering.
- 38. Das'ete dasadhā kāyā - Sabbe nānatta-vannino**
All these ten groups of Devas of diverse hue,
iddhimanto jutīmanto - vannavanto yasassino
endowed with divine power, radiance, colour and glory, and followed by a retinue of attendants,
modamānā abhikkāmum - Bhikkhūnam samitim vanam
have come rejoicing to see the assembly of monks in the forest.
- 39. Khemiyā Tusitā Yāmā - Katthakā ca yasassino**
The deities Khemiyā, Tusitā, Yāmā, the mighty Katthakā,
Lambītakā Lāmasethhā - Jotināmā ca Āsavā
Lambhītakā, Lāmasethhā, Joti and Āsavā also came.
- 40. Nimmāna-ratino āgu - Athāgu Paranimmitā**
There also came the deities Nimmānarati and Paranimmitā.
Das'ete dasadhā kāyā - sabbe nānatta-vannino
All these ten groups of Devas of diverse hue,
iddhimanto jutīmanto - vannavanto yasassino
endowed with divine power, radiance, colour and glory, and followed by a retinue of attendants,
modamānā abhikkāmum - Bhikkhūnam samitim vanam
have come rejoicing to see the assembly of monks in the forest.
- 41. Satth'ete devanikāyā - Sabbe nānatta-vannino**
These sixty groups of deities of diverse hue,
Nāmanvayena āgañchum - ye caññe sadisā sahā
according to their name and class, have come, with them others (similar in name and class).

- 42. Pavuttajātim akhilam - oghatin-nama-nāsavam**
 These deities came saying : “Let us see (the Sangha, the Arahants), who have crossed the stream and free from taints.
Dakkhem’oghataram Nāgam - Candam’va asitātigam
 Let us also see the Buddha who has crossed the stream (that swept man away from emancipation), who is called Nāga (in the sense of one who is well-tamed) and shining like the full moon.”
- 43. Subrahmā Paramatto ca - puttā iddhimato sahā**
 The Brahmas Subrahmā and Paramatta, the noble sons of the Buddha who were endowed with psychic power came together with their retinue.
Sanam-kumāro Tisso ca - sop’āga samitim vanam
 The Brahmas Sanankumāra and Tissa also came to the forest to see the assembly of monks.
- 44. Sahassam brahmalokānam - Mahā-brahmā’bhititthati**
 Thousands of Mahā Brahmās from thousands of Brahmā Worlds came,
Upanno jutimanto - Bhismākāyo yasassi so
 each of them mighty in power, with a giant body, and of great glory.
- 45. Das’ettha issarā āgu - Pacceka-vasavattino**
 Among them, ten chief Brahmās, lords over their retinues have come,
Tesañca majjhato āgu - Hārito parivārito
 and in the midst of them with all their attendants came Brahmā Hārita.
- 46. Te ca sabbe abhikkante - Sa Inde deve sa Brahmake**
 When all the deities headed by Inda (Sakka) and all Brahmas headed by Harita had come,
Mārasenā abhikkāmum - Passa Kanhassa mandiyam
 there came the host of Māra. Lo! The folly of Māra, the Murky One (Kanha).
- 47. Etha ganhatha bandhatha - Rāgena baddha-matthu ve**
 “Come on, seize them, bind them, let all be bound by lust,
Samantā parivāretha - Mā vo muñcittha koci nam
 surround on every side, let none escape.” Thus Māra gave order.
- 48. Iti tattha mahāseno - Kanhasenam apesayi**
 With his palm, he struck the ground and made a horrid din, producing a dreadful sound,
Pāninā thala-māhacca - Saram katvāna bheravam
 sent his black army to the midst of the deities.
- 49. Yathā pāvussako megho - Thanayanto savijjuko**
 Just as a storm cloud thunders and causes lightning during rainy seasons.
Tadā so paccudāvatti - Sankuddho asayamvasī
 So at that time, Mara who was unable to bring the deities under his sway, was filled with anger and recoiled.

50. Tañ ca sabbam abhiññāya - Vavakkhi-tvāna cakkhumā

Then the Seeing One (the Buddha), endowed with the Wisdom eye, knowing perfectly well what had transpired,

Tato āmantayī satthā - Sāvake sāsane rate

addressed His disciples who take delight in the words of the Buddha:

51. Mārasenā abhikkantā - Te vijānātha bhikkhavo

“Monks, the host of Mara have come and gone. Know them.”

Te ca ātappa-makarum - Sutvā Buddhassa sāsanam

And the monks hearing the words of the Buddha, strove (to gain Deliverance from their defilements).

vītarāgeh’a-pakkāmum - N’esam lomam’pi iñjayum

From the passion-free (Arahants), the army of Mara has departed; even so much as a hair on them (Arahants) was not affected.

52. Sabbe vijita-sangāmā - bhayātītā yasassino

“All these disciples (monks) are victors in the war of passions; they are free from fear, glorious and renowned among mankind.

Modanti saha bhūtehi - sāvakā te janesutā’tī

They live rejoicing with the Aryan disciples.”



METTĀNISAMSA SUTTA

Discourse On Advantages Of Loving-kindness



Evam me sutam

Thus have I heard:

ekam samayam Bhagavā

On one occasion the Blessed One

Sāvattthiyam viharati Jetavane Anāthapindikassa ārāme

was residing at the monastery of Anathapindika at Jeta Grove, near Savatthi.

Tatra kho, Bhagavā bhikkhū āmantesi Bhikkhavo ti

Then the Blessed One addressed the monks, saying: "Monks."

Bhadante ti te bhikkhū Bhagavato paccassosum

"Venerable Sir," replied those monks in assent to the Blessed One.

Bhagavā etadavoca

Thereupon he said:

Mettāya bhikkhave, ceto-vimuttiyā

"Monks, from the deliverance of heart through the cultivation of loving-kindness,

āsevitāya bhāvitāya bahulīkatāya

by familiarizing oneself with thoughts of loving-kindness,

yānīkatāya, vatthukatāya, anutthitāya

by constantly increasing these thoughts, by regarding loving-kindness as a vehicle of expression, and also as something to be treasured,

paricitāya susamāradhāya

by living in conformity with these thoughts, by putting these ideas into practice, and by establishing them,

ekādasā-nisamsā pātikankhā

eleven advantages are to be expected.

Katame ekādasa

What are the eleven?"

1. **Sukham supati**
He sleeps happily.
2. **Sukham patibujjhati**
He wakes up happily.
3. **Na pāpakam supinam passati**
He has no bad dreams.
4. **Manussānam piyo hoti**
He is dear to human beings.

5. **Amanussānam piyo hoti**
He is dear to non-human.
6. **Devatā rakkhanti**
Devas protect him.
7. **Nāssa aggi vā, visam vā, sattham vā kamati**
He is immune from fire, poison and sword.
8. **Tuvatam cittam samādhīyati**
His mind can concentrate quickly.
9. **Mukhavanno vippasīdati**
His facial expression is beautiful, clear and bright.
10. **Asammūlho kālam karoti**
He will have a peaceful death.
11. **Uttarim appati-vijjhanto brahma-lokūpago hoti**
If he fails to attain Arahantship, here and now,
he will be reborn in the blissful realm or the Brahma realm.

Mettāya bhikkhave ceto-vimuttiyā

“Monks, from the deliverance of heart through the cultivation of loving-kindness,

āsevītāya, bhāvitāya, bahulīkatāya

by familiarizing oneself with thoughts of loving-kindness,

yānikatāya vatthukatāya anutthitāya

by constantly increasing these thoughts, by regarding loving-kindness as a vehicle of expression, and also as something to be treasured,

paricitāya susa-māraddhāya

by living in conformity with these thoughts, by putting these ideas into practice, and by establishing them,

ime ekādasā-nīsamsā pātikankhā’ti

these eleven advantages, monks, are to be expected.”

Idamavoca Bhagavā attamanā te bhikkhū

So said the Blessed One.

Bhagavato bhāsitam abhinandun’ti

The monks rejoiced at the words of the Blessed One.



MITTĀNISAMSA SUTTA

Discourse On Advantages Of Friendship



The Mittānisamsu stanzas are designed specially for the benefit of laymen. He who does not betray his friends derives many benefits which are described here. These stanzas are also found in the Temiya Jataka where they are attributed to the Bodhisattva.

- 1. Pahūta-bhakkho bhavatī - Vippavuttho sakā gharā**
He who maintains genuine friendship and is not treacherous,
whenever he goes away from his home,
Bahū nam upajīvantī - Yo mittānam na dūbhātī
will receive abundance of hospitality. Many will depend on him.
- 2. Yam yam janapadam yātī - Nigame rājadhāniyo**
He who maintains genuine friendship and is not treacherous,
Sabbattha pūjito hoti - Yo mittānam na dūbhātī
in whatever country, village or town he visits, will be honoured.
- 3. Nāssa corā pasahanti - Nātimaññeti khattiyo**
He who maintains genuine friendship and is not treacherous,
robbers will not overpower him. Royalty will not look down upon him.
Sabbe amitte taratī - Yo mittānam na dūbhātī
He will triumph over all his enemies.
- 4. Akkuddho sagharam eti - Sabhāya patinandito**
He who maintains genuine friendship and is not treacherous,
returns home with feelings of amity, rejoices in the assemblies of people,
Ñātīnam uttamo hoti - Yo mittānam na dūbhātī
will become the chief among his kinsmen.

5. Sakkatvā sakkato hoti - Garu hoti sagāravo

He who maintains genuine friendship and is not treacherous, being hospitable to others, in turn, receives hospitality.

Vanna-kittibhato hoti - Yo mittānam na dūbhati

Being respectful to others, in turn, receives respect. He enjoys both praise and fame.

6. Pūjako labhate pūjam - Vandako pati-vandanam

He who maintains genuine friendship and is not treacherous, being a giver, in turn, receives gifts himself.

Yaso kittiñca pappoti - Yo mittānam na dūbhati

Being adorable to others, in turn, himself is adored. He attains prosperity and fame.

7. Aggi yathā pajjalati - Devatā'va virocati

He who maintains genuine friendship and is not treacherous, shines in glory like the fire, and is radiant as a deity.

Siriyā ajahito hoti - Yo mittānam na dūbhati

Never will prosperity forsake him.

8. Gāvo tassa pajāyanti - Khetto vuttham virūhati

He who maintains genuine friendship and is not treacherous, to him there will be many breeding cattle.

Puttānam phalamasnāti - Yo mittānam na dūbhati

What is sown in the field will flourish. The fruit of that which is sown he enjoys.

9. Darito pabbatāto vā - Rukkhāto patito naro

He who maintains genuine friendship and is not treacherous, should he fall from a precipice or mountain or tree,

Cuto patittham labhati - Yo mittānam na dūbhati

he will be protected (will not be harmed).

10. Virūlha-mūla-santānam - Nigro-dhamiva māluto

He who maintains genuine friendship and is not treacherous cannot be overthrown by enemies,

Amittā nappa-sahanti - Yo mittānam na dūbhati

even as the deep-rooted banyan tree cannot be overthrown by the wind.



MORA PARITTA

The Peacock's Prayer For Protection



The Mora Paritta is a peacock's protective chant.

Here at sunrise, the peacock worships the Sun god, praising him and saying that the peacocks are protected by him during the day. He salutes those versatile persons versed in Dhamma and next he worships the Buddhas and Nibbana. Then he goes about searching for food. Again when the sun sets, he repeats the same but praising the Sun god for protecting him in the night. Thus he spends his life. This is also found in the Mora Jataka, where the Bodhisatta is born as a golden hued peacock. In the Jataka, the paritta given here is uttered by the peacock.

(Morning chanting)

1. Udet'ayam cakkhumā ekarājā

This (sun), the possessor of eyes, the sole king, rises,

Harissavanno pathavippabhāso

He of golden hue and illuminator of the whole earth.

Tam tam namassāmi harissavannam, pathavippabhāsam

Therefore I worship you of golden hue and illuminator of the earth.

Tay'ajja guttā viharemu divasam

Today, protected by you, we spend the day comfortably.

2. Ye brāhmanā vedagū sabbadhamme

Whoever brahmanas, knowers of the Veda regarding all things (dhammas) which should be known.

Te me namo, te ca mam pālayantu

May my worship be to them, may they protect me.

Namatthu Buddhānam, namatthu bodhiyā

May my worship be to the past Buddhas.

May my worship be to their Enlightenment.

Namo vimuttānam, namo vimuttiyā

May my worship be to those who are freed.

May my worship be to that freedom (of those saints).

Imam so parittam katvā moro carati esanā

Having made this protection, the peacock wanders seeking for food.

(Evening chanting)

3. Apet'ayam cakkhumā ekārajā

This (sun), the possessor of eyes, the sole king, sets,

Harissavanno pathavippabhāso

He of golden hue and illuminator of the whole earth.

Tam tam namassāmi harissavannam, pathavippabhāsam

Therefore I worship you of golden hue and illuminator of the earth.

Tay'ajja guttā viharemu rattim

Today, protected by you, we spend the night comfortably.

4. Ye brāhmanā, vedagū sabbadhamme

Whoever brahmanas, knowers of the Veda regarding all things (dhammas) (which should be known).

Te me namo, te ca mam pālayantu

May my worship be to them, may they protect me.

Namatthu Buddhānam, namatthu bodhiyā

May my worship be to the former Buddhas.

May my worship be to their Enlightenment.

Namo vimuttānam, namo vimuttiyā

May my worship be to those who are freed.

May my worship be to that freedom (of those saints).

Imam so parittam katvā moro vāsama-kappayī'ti

Having made this protection, the peacock spent his day.



PARĀBHAVA SUTTA

Discourse On Downfall



The Parābhava Sutta is an exhortation, mainly to laymen. As in the Māha Mangala Sutta, a deity visited the Buddha and asked Him about the downfall of man and the cause of his ruin. The Buddha, in a set of stanzas, detailed the causes of ruin. These causes of ruin remain as true today as during the days of the Buddha. The Buddha ended His admonition by expressing that a wise man, having considered the cause of ruin, will live a happy life, by avoiding these causes of downfall.



Evam me sutam

Thus have I heard :

ekam samayam Bhagavā

On one occasion the Blessed One

Sāvattthiyam viharati Jetavane, Anātha-pindikassa rāme
was dwelling at Anathapindika's monastery, in the Jeta Grove near Savatthi.

Atha kho aññatarā devatā

Now when the night was far advanced, a certain deity

abhikkantāya rattiyā abhikkantavannā

whose surpassing splendour

kevala-kappam Jetavanam obhāsetvā

illuminated the entire Jeta Grove,

yena Bhagavā ten'upāsankami, upāsankamitvā

came to the presence of the Blessed One and,

Bhagavantam abhivādetvā, ekamantam atthāsi

drawing near respectfully saluted him, and stood to one side.

Ekamantam thitā kho, sā devatā Bhagavantam

gāthāya ajjhabhāsi

Standing thus, he addressed the Blessed One in verse:

1. Parā-bhavantam purisam - Mayam pucchāma Gotamam

“Having come here with our questions to the Exalted One,
we ask thee, O Gotama, about man's downfall.

Bhagavantam putthu-māgamma - Kim parābhavato mukham
Pray, tell us what is the cause of man's downfall.”

2. Suvijāno bhavam hoti - Suvijāno parābhavo

“Easily known is the progressive one, easily known is the declining one.

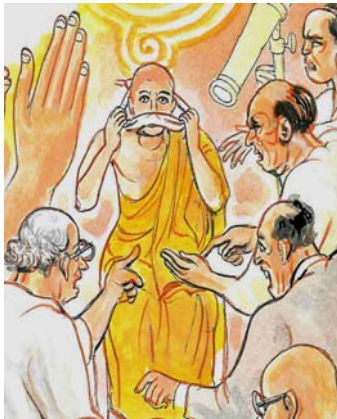
Dhammakāmo bhavam hoti - Dhammadessī parābhavo

He who loves Dhamma progresses. He who is averse to it, declines.”

3. **Iti h'etam vijānāma - Pathamo so parābhavo**
 "We understand this as explained by thee. This is the first cause of man's downfall.
Dutiyaṃ Bhagavā brūhi - Kim parābhavato mukhaṃ
 Pray, tell us the second, O Blessed One. What is the cause of man's downfall?"
4. **Asant'assa piyā honti - Sante na kurute piyaṃ**
 "The wicked are dear to him, with the virtuous he finds no delight.
Asatam dhammam roceti - Tam parābhavato mukhaṃ
 He approves the teachings of the wicked. This is the cause of man's downfall."
5. **Iti h'etam vijānāma - Dutiyo so parābhavo**
 "We understand this as explained by thee. This is the second cause of man's downfall.
Tatiyaṃ Bhagavā brūhi - Kim parābhavato mukhaṃ
 Pray, tell us the third, O Blessed One. What is the cause of man's downfall?"
6. **Niddāsīli sabhāsīli - Anutthātā ca yo naro**
 "Fond of sleep and company, inactive and lazy,
Alaso kodha-paññāno - Tam parābhavato mukhaṃ
 and manifesting anger. This is the cause of man's downfall."
7. **Iti h'etam vijānāma - Tatiyo so parābhavo**
 "We understand this as explained by thee. This is the third cause of man's downfall.
Catuttham Bhagavā brūhi - Kim parābhavato mukhaṃ
 Pray, tell us the fourth, O Blessed One. What is the cause of man's downfall?"
8. **Yo mātaram vā pitaram vā - Jinnakam gata yobbanam**
 "Being affluent, one does not support one's mother and father
Pahūsanto na bharati - Tam parābhavato mukhaṃ
 who are old, past their youth and prime. This is the cause of man's downfall."
9. **Iti h'etam vijānāma - Catuttho so parābhavo**
 "We understand this as explained by thee. This is the fourth cause of man's downfall.
Pañcamam Bhagavā brūhi - Kim parābhavato mukhaṃ
 Pray, tell us the fifth, O Blessed One. What is the cause of man's downfall?"
10. **Yo brāhmanam vā samanam vā - Aññam vā'pi vanibbakam**
 "To deceive by falsehood a brahmana, or ascetic,
Musāvādena vañceti - Tam parābhavato mukhaṃ
 or any other mendicant. This is the cause of man's downfall."
11. **Iti h'etam vijānāma - Pañcama so parābhavo**
 "We understand this as explained by thee. This is the fifth cause of man's downfall.
Chatthamam Bhagavā brūhi - Tam parābhavato mukhaṃ
 Pray, tell us the sixth, O Blessed One. What is the cause of man's downfall?"

- 12. Pahūtavitto puriso - Sahirañño sabhojano**
 “To possess much wealth and abundance of gold and food,
Eko bhuñjati sād’hūni - Tam parābhavato mukham
 but to enjoy one’s delicacies all by oneself. This is the cause of man’s downfall.”
- 13. Iti h’etam vijānāma - Chatthamo so parābhavo**
 “We understand this as explained by thee. This is the sixth cause of man’s downfall.
Sattamam Bhagavā brūhi - Kim parābhavato mukham
 Pray, tell us the seventh, O Blessed One. What is the cause of man’s downfall?”
- 14. Jātitthaddho dhanatthaddho - Gottatthaddho ca yo naro**
 “To be proud of one’s birth, wealth and clan,
Saññātim atimaññeti - Tam parābhavato mukham
 and to despise one’s own kinsmen. This is the cause of man’s downfall.”
- 15. Iti h’etam vijānāma - Sattamo so parābhavo**
 “We understand this as explained by thee. This is the seventh cause of man’s downfall.
Atthamam Bhagavā brūhi - Kim parābhavato mukham
 Pray, tell us the eighth, O Blessed One. What is the cause of man’s downfall?”
- 16. Itthidhutto surādhuto - Akkhadhutto ca yo naro**
 “To be addicted to women (given to a life of indulgence in immoral pleasures),
Laddham laddham vināseti - Tam parābhavato mukham
 a drunkard, a gambler, and a squanderer of his earnings. This is the cause of man’s downfall.”
- 17. Iti h’etam vijānāma - Atthamo so parābhavo**
 “We understand this as explained by thee. This is the eighth cause of man’s downfall.
Navamam Bhagavā brūhi - Kim parābhavato mukham
 Pray, tell us the ninth, O Blessed One. What is the cause of man’s downfall?”
- 18. Sehi dārehi’santuttho - Vesiyāsu padissati**
 “Not to be contented with one’s own wives, and to be seen with whores
Dissati paradāresu - Tam parābhavato mukham
 and the wives of others. This is the cause of man’s downfall.”
- 19. Iti h’etam vijānāma - Navamo so parābhavo**
 “We understand this as explained by thee. This is the ninth cause of man’s downfall.
Dasamam Bhagavā brūhi - Kim parābhavato mukham
 Pray, tell us the tenth, O Blessed One. What is the cause of man’s downfall?”
- 20. Atītayobbano poso - Āneti timbarutthanim**
 “Being past one’s youth, to take a young wife
Tassā issā na supati - Tam parābhavato mukham
 and to be unable to sleep for jealousy of her. This is the cause of one’s downfall.”

- 21. Iti h'etam vijānāma - Dasamo so parābhavo**
 “We understand this as explained by thee. This is the tenth cause of man’s downfall.
Ekādasamam Bhagavā brūhi - Kim parābhavato mukham
 Pray, tell us the eleventh, O Blessed One. What is the cause of man’s downfall?”
- 22. Itthi sondim vikiranim - Purisam vā’pi tādisam**
 “To place in authority a woman given to drink and squandering,
Issariyasmim thapāpeti - Tam parābhavato mukham
 or a man of similar behaviour. This is the cause of man’s downfall.”
- 23. Iti h'etam vijānāma - Ekādasamo so parābhavo**
 “We understand this as explained by thee. This is the eleventh cause of man’s downfall.
Dvādasamam Bhagavā brūhi - Kim parābhavato mukham
 Pray, tell us the twelfth, O Blessed One. What is the cause of man’s downfall?”
- 24. Appabhogo mahātanho - Khattiye jāyate kule**
 “To be of noble birth, with vast ambition and of slender means,
So ca rajjam patthayati - Tam parābhavato mukham
 and to crave for rulership. This is the cause of man’s downfall.”
- 25. Ete parābhave loke - Pandīto samavekkhiya**
 “Fully realising these twelve causes of man’s downfall in the world,
Ariyo dassana-sampanno - Sa lokam bhajate sivan’ti
 the Noble sage, endowed with ariyan insight, shares a realm of security (Nibbana).”



RATANA SUTTA

Discourse On The Jewels



The Ratana Sutta is said to have been recited by the Buddha when the city of Vesali of the Licchavis was afflicted with illness, famine and non-humans. In the opening stanza, the Buddha is pacifying the non-humans and requesting them to listen to what is being said. In the second stanza, the non-humans are being requested to protect the human beings because they make offerings to the former. From then onwards the stanzas extol the Buddha, the Dhamma and the Sangha describing their virtues. After mentioning each set of qualities attributed to the Buddha, the Dhamma or the Sangha, well-being is wished for on the strength of the Truth of what is said. Thus is evident the paritta (protection) quality of this sutta. The last three stanzas contain the homage of

the non-humans to the Buddha, the Dhamma and the Sangha after the Sutta was over, and their benediction. According to the commentaries the last three stanzas were uttered by Sakka the king of the devas.

Yānīdha bhūtāni samāgatāni

Whatsoever beings are here assembled,

Bhummāni vā yā niva antalikkhe

whether terrestrial or celestial,

Sabb'eva bhūtā sumanā bhavantu

may every being be happy!

Ath'opi sakkacca sunantu bhāsitam

Moreover, may they attentively listen to my words!

Tasmā hi bhūtā nisāmetha sabbe

Accordingly give good heed, all ye beings!

Mettam karotha mānusiya pajāya

Show your loving kindness to humans who,

Divā ca rattoca haranti ye balim

day and night, bring offerings to you,

Tasmā hi ne rakkhatha appamattā

therefore guard them zealously.

Yan kiñci vittam idha vā huraṃ vā

Whatever treasure there be, either here or in the world beyond,

Saggēsu vā yam ratanam paṇītaṃ

or whatever precious jewel in the heavens;

Na no samam atthi Tathāgatena

Yet there is none comparable to the Accomplished One.

Idaṃ'pi Buddhē ratanam paṇītaṃ

Truly, in the Buddha is this precious jewel found.

Etena saccena suvatthi hotu

By this Truth, may there be happiness.

Khayam virāgam amatam paṇītaṃ

That cessation, passion free, immortality Supreme,

Yadajjhagā Sakyamuni samāhito

through concentration, the tranquil Sage of the Sakyas realised.

Na tena Dhammena sam'atthi kiñci

There is nought comparable with that Dhamma.

Idaṃ'pi Dhamme ratanam paṇītaṃ

Truly, in the Dhamma is this precious jewel.

Etena saccena suvatthi hotu

By this Truth, may there be happiness!

Yam Buddha settho parivannayī sucim

That sanctity praised by the Buddha Supreme,

Samādhi-mānantari-kañña-māhu

is described as 'concentration without interruption'.

Samādhinā tena samo na vijjati

There is nought like that concentration.

Idaṃ'pi Dhamme ratanam paṇītaṃ

Truly, in the Dhamma is this precious jewel.

Etena saccena suvatthi hotu

By this Truth, may there be happiness!

Ye puggalā attha satam pasatthā

Those Eight Individuals, praised by the virtuous,

Cattāri etāni yugāni honti

they constitute four pairs.

Te dakkhineyyā Sugatassa sāvakā

They, worthy of offerings, are the disciples of the Welcome One,

Etesu dinnāni mahapphalāni

to these gifts given yield abundant fruit.

Idaṃ'pi Sanghe ratanam paṇītaṃ

Truly, in the Sangha is this precious jewel.

Etena saccena suvatthi hotu

By this Truth, may there be happiness!

Ye suppayuttā manasā dalhena

With steadfast mind, applying themselves

Nikkāmino Gotama sāsanaṃhi

thoroughly in the Dispensation of Gotama,

Te pattipattā amatam vigayha

exempt from passion, they have attained to that which should be attained.

Laddhā mudhā nibbutim bhuñjamānā

And plunging into the Deathless, they enjoy the peace obtained without price.

Idaṃ'pi Sanghe ratanam paṇītam

Truly, in the Sangha is this precious jewel.

Etena saccena suvatthi hotu

By this Truth, may there be happiness!

Yathinda-khīlo pathavim sito siyā

Just as a firm post sunk in the earth,

Catubbhi vātebhi asampa-kampiyo

cannot be shaken by the four winds;

Tathūpamam sappurisaṃ vadāmi

Even so do I declare him to be a righteous person

Yo ariya-saccāni avecca passati

who thoroughly perceives the Noble Truths.

Idaṃ'pi Sanghe ratanam paṇītam

Truly, in the Sangha is this precious jewel.

Etena saccena suvatthi hotu

By this Truth, may there be happiness!

Ye ariya-saccāni vibhāva-yanti

Those who comprehend clearly the Noble Truths,

Gambhīra-paññena sudesitāni

well taught by Him of wisdom deep,

Kincāpi te honti bhusappa-mattā

although they may be mightily neglectful,

Na te bhavam atthamam ādiyanti

they can never undergo an eighth birth.

Idaṃ'pi Sanghe ratanam paṇītam

Truly, in the Sangha is this precious jewel.

Etena saccena suvatthi hotu

By this Truth, may there be happiness!

Sahā vassa dassana sampadāya

For him with acquisition of Insight,

Tayassu dhammā jahitā bhavanti

three things are abandoned, namely,

Sakkāya-ditthi vici-kicchi-tañca

self-illusion, doubts and

Sīlabbatam vāpi yadatthi kiñci

indulgence in wrongful rites and ceremonies, whatever there are.

Catūh'apāyehi ca vippamutto

From the four states of misery, he is absolutely freed,

Cha cābhi-thānāni abhabbo kātum

and is incapable of committing the six heinous crimes.

Idam'pi Sanghe ratanam panītam

Truly, in the Sangha is this precious jewel.

Etena saccena suvatthi hotu

By this Truth, may there be happiness!

Kiñcāpi so kammam karoti pāpakam

Whatever evil actions he does,

Kāyena vācā uda cetasā vā

whether by body, speech or mind,

Abhabbo so tassa paticchā-dāya

he is not capable of hiding it;

Abhabbatā dittha padassa vuttā

for it has been said that such an act is impossible for one who has seen the Path.

Idam'pi Sanghe ratanam panītam

Truly, in the Sangha is this precious jewel.

Etena saccena suvatthi hotu

By this Truth, may there be happiness!

Vanappa gumbe yathā phussitagge

Like unto the woodland groves with blossomed treetops

Gimhāna-māse pathamasmin gimhe

in the first heat of the summer season,

Tathūpamam Dhamma varam adesayi

has the Sublime Doctrine,

Nibbāna-gāmim paramam hitāya

that leads to Nibbana, been taught for the Highest Good.

Idam'pi Buddhē ratanam panītam

Truly, in the Buddha is this precious jewel.

Etena saccena suvatthi hotu

By this Truth, may there be happiness!

Varō varaññū varado varāharo

The unrivalled Excellent One, the Knower, the Giver, and the Bringer of the Excellent

Anuttaro Dhamma varam adesayi

has expounded the excellent Doctrine.

Idam'pi Buddhhe ratanam panītam

Truly, in the Buddha is this precious jewel.

Etena saccena suvatthi hotu

By this Truth, may there be happiness!

Khīnam purānam navam natthi sambhavam

Their past is extinct, a fresh becoming there is not,

Viratta-cittā āyatike bhavasmin

their minds are not attached to a future birth,

Te khīna-bījā avirul-hicchandā

their desires grow not;

Nibbanti dhīrā yathāyam padīpo

those wise ones go out even as this lamp.

Idam'pi Sanghe ratanam panītam

Truly, in the Sangha is this precious jewel.

Etena saccena suvatthi hotu

By this Truth, may there be happiness!

Yānīdha bhūtāni samāgatāni

Sakka's exultation: "Whatsoever beings are here assembled,

Bhummā-nivā yāni'va antalikkhe

whether terrestrial or celestial,

Tathāgatam deva-manussa-pūjitam

salute the Buddha, the Tathagata honoured by gods and men.

Buddham namassāma suvatthi hotu

May there be happiness!

Yānīdha bhūtāni samāgatāni

Whatsoever beings are here assembled,

Bhummā-nivā yāni'va antalikkhe

whether terrestrial or celestial,

Tathāgatam deva-manussa-pūjitam

salute the Dhamma, the Tathagata honoured by gods and men.

Dhammam namassāma suvatthi hotu

May there be happiness!

Yānīdha bhūtāni samāgatāni

Whatsoever beings are here assembled,

Bhummā-nivā yāni'va antalikkhe

whether terrestrial or celestial,

Tathāgatam deva-manussa-pūjitam

salute the Sangha, the Tathagata honoured by gods and men.

Sangham namassāma suvatthi hotu

May there be happiness!"

SACCAVIBHANGA SUTTA

Discourse On The Analysis Of The Truths



In the Saccavibhanga Sutta, the Buddha classified the Four Noble Truths. He praised Venerable Sāriputta and Venerable Moggallāna, and said that Venerable Sāriputta was capable of giving a detailed explanation of the Four Truths.

When the Buddha departed from the assembly, Elder Sāriputta took over and addressed the monks. He referred to the Wheel of the Law that was set in motion by the Buddha at Isipatana. This was followed by a detailed exposition of each of the Four Truths and all their subdivisions.



Venerable Sāriputta elaborated what the Buddha expounded in the Dhammacakkapavattana Sutta.

Evam me sutam

Thus have I heard:

ekam Samayam Bhagavā

On one occasion the Blessed One

Bārānasīyam viharati Isipatane Migadāye

was residing in the Deer Park at Isipatana, near Baranasi.

Tatra kho Bhagavā bhikkhū āmantesi Bhikkhavo ti

There He addressed the monks, saying: "O Monks."

Bhadante ti te bhikkhū Bhagavato paccassosum

"Venerable Sir," replied those monks in assent to the Blessed One.

Bhagavā etadavoca

Thereupon he said:

Tathāgatena bhikkhave Arahatā Sammā Sambuddhena

"Monks, the Tathagata, the Consummate One, the supremely Enlightened One,

Bārānasiyam Isipatane Migadāye

in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam appativattiyam

set rolling the matchless Wheel of the Dhamma, which cannot be stopped

Samanena vā Brāhmanena vā

by a recluse, or Brahmana,

Devena vā Mārena vā Brahmunā vā kenaci vā lokasmim

or Deva, or Mara, or Brahma, or by anyone in the world.

Yadidam catunnam ariya-saccānam

That is to say, it was a proclamation of the Four Noble Truths,
ācikkhanā desanā paññapanā patthapanā
by way of telling, teaching, declaring and describing, establishing,
vivaranā vibhajanā uttānīkammam
opening up, analysing and elucidating them.”

Katamesam catunnam

“What are the four?”

Dukkassa ariya-saccassa

“It was a proclamation of the Noble Truth of Suffering,
ācikkhanā desanā paññapanā patthapanā
by way of telling, teaching, declaring and describing, establishing,
vivaranā vibhajanā uttānīkammam
opening up, analysing and elucidating them.

Dukkha-samudayassa ariya-saccassa

.... of the Noble Truth of the Cause of Suffering,
ācikkhanā desanā paññapanā patthapanā
by way of telling, teaching, declaring and describing, establishing,
vivaranā vibhajanā uttānīkammam
opening up, analysing and elucidating them.

Dukkha-nirodhassa ariya-saccassa

.... of the Noble Truth of the Cessation of Suffering,
ācikkhanā desanā paññapanā patthapanā
by way of telling, teaching, declaring and describing, establishing,
vivaranā vibhajanā uttānīkammam
opening up, analysing and elucidating them.

Dukkha-nirodha-gāminī-patipadā ariya-saccassa

.... of the Noble Truth of the Path leading to the Cessation of Suffering,
ācikkhanā desanā paññapanā patthapanā
by way of telling, teaching, declaring and describing, establishing,
vivaranā vibhajanā uttānīkammam
opening up, analysing and elucidating them.

Tathāgatena bhikkhave Arahatā Sammā Sambuddhena

Monks, the Tathagata, the Consummate One, the supremely Enlightened One,

Bārānasiyam Isipatane Migadāye

in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam appativattiyam

set rolling the matchless Wheel of the Dhamma, which cannot be stopped

Samanena vā Brāhmanena vā

by a recluse, or Brahmana,

Devena vā Mārena vā Brahmunā vā kenaci vā lokasmim

or Deva, or Mara, or Brahma, or by anyone in the world.

Yadidam imesam catunnam ariya-saccānam

That is to say, it was a proclamation of the Four Noble Truths,

ācikkhanā desanā paññapanā patthapanā

by way of telling, teaching, declaring and describing, establishing,

vivaranā vibhajanā uttānīkammam

opening up, analysing and elucidating them.

Sevetha bhikkhave Sāriputta Moggallāne

Monks, cultivate the friendship of Sāriputta and Moggallāna;

bhajatha bhikkhave Sāriputta Moggallāne

associate with Sāriputta and Moggallāna.

Panditā bhikkhū anuggāhakā sabrahmacāriṇam

They are wise and helpful to their companions in the holy life.

Seyyathā’pi bhikkhave janetti, evam Sāriputto

Monks, Sāriputta is like a mother,

Seyyathā’pi jātassa āpādetā, evam Moggallāno

Moggallāna is like a foster-mother to a child.

Sāriputto bhikkhave, satte sotāpatti-phale vineti

Sāriputta, monks, trains beings for the fruit of stream-attainment

Moggallāno uttamatthe vineti

and Moggallāna for the highest goal (Arahantship).

Sāriputto bhikkhave pahoti cattāri ariyasaccāni

Sāriputta, monks, is able to proclaim, teach,

vitthārena ācikkhitum, desetum, paññāpetum

declare and describe, establish, open up,

patthapetum, vivaritum vibhajitum uttānīkātum’ti

analyze and elucidate the Four Noble Truths.”

Idamavoca Bhagavā

So the Blessed One said.

Idam vatvā Sugato utthāyāsanā vihāram pāvisi

Having said so, the Sublime One rose from His seat and entered His abode.

Tatra kho āyasmā Sāriputto

Then, the Venerable Sāriputta addressed the monks,

acira-pakkantassa Bhagavato bhikkhū āmantesi

soon after the Blessed One had departed, as follow :

Āvuso bhikkhavo’ti

“Reverend friends.”

Avuso’ti kho te bhikkhū āyasmato Sāriputtassa paccassosum

“Your reverence”, the monks replied in assent to the Venerable Sāriputta.

Āyasmā Sāriputto etadavoca

This the Venerable Sāriputta said:

Tathāgatenā āvuso Arahātā Sammā Sambuddhena

“Your reverence, the Tathagata, the Consummate One, the supremely Enlightened One,

Bārānasiyam Isipatane Migadāye

in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam appativattiyam

set rolling the matchless Wheel of the Dhamma, which cannot be stopped

Samanena vā Brāhmanena vā

by a recluse, or Brahmana,

Devena vā Mārena vā Brahmunā vā kenaci vā lokasmim

or Deva, or Mara, or Brahma, or by anyone in the world.

Yadidam imesam catunnam ariya-saccānam

That is to say, it was a proclamation of the Four Noble Truths,

ācikkhanā desanā paññapanā patthapanā

by way of telling, teaching, declaring and describing, establishing,

vivaranā vibhajanā uttānīkammam

opening up, analysing and elucidating them.

Katamesam catunnam?

What are the four?

Dukkassa ariya-saccassa

It was a proclamation of the Noble Truth of Suffering,

ācikkhanā desanā paññapanā patthapanā

by way of telling, teaching, declaring and describing, establishing,

vivaranā vibhajanā uttānīkammam

opening up, analysing and elucidating them.

Dukkha-samudayassa ariya-saccassa

.... of the Noble Truth of the Cause of Suffering,

ācikkhanā desanā paññapanā patthapanā

by way of telling, teaching, declaring and describing, establishing,

vivaranā vibhajanā uttānīkammam

opening up, analysing and elucidating them.

Dukkha-nirodhassa ariya-saccassa

.... of the Noble Truth of the Cessation of Suffering,

ācikkhanā desanā paññapanā patthapanā

by way of telling, teaching, declaring and describing, establishing,

vivaranā vibhajanā uttānīkammam

opening up, analysing and elucidating them.

Dukkha-nirodha-gāminī-patipadā ariya-saccassa

.... of the Noble Truth of the Path leading to the Cessation of Suffering,

ācikkhanā desanā paññapanā patthapanā

by way of telling, teaching, declaring and describing, establishing,

vivaranā vibhajanā uttānīkammam

opening up, analysing and elucidating them.

Katamañ cāvuso dukkham ariya-saccam

What, your reverence, is the Noble Truth of Suffering?

Jāti'pi dukkhā jarā'pi dukkhā

Birth is suffering; ageing is suffering;

maranam'pi dukkham

death is suffering;

soka-parideva dukkha-domanassupāyāsā dukkhā

sorrow, lamentation, pain, sadness and distress are suffering;

yam'piccham na labhati tam'pi dukkham

not getting what one desires, that too, is suffering.

sankhittena pañ'cūpādāna-kkhandhā dukkhā

In short, the five aggregates of grasping are suffering.

Katamā cāvuso jāti

What is birth?

Yā tesam tesam sattānam tamhi tamhi sattanikāye

In whatever beings, of whatever groups of beings,

jāti sañjāti okkanti abhinibbatti

there is their coming to birth, the conception, coming into existence,

khandhānam pātubhāvo āyatanānam patilābho

the manifestation of the aggregates, the acquisition of the sense bases.

Ayam vuccat'āvuso jāti

This is called birth.

Katamā cāvuso jarā

What is ageing?

Yā tesam tesam sattānam tamhi tamhi sattanikāye

In whatever beings, of whatever groups of beings,

jarā jīranatā khandiccam phāliccam

there is ageing, decrepitude, broken teeth, grey hair, wrinkled skin,

valittacatā āyuno samhāni indriyānam paripāko

the dwindling of the life span, the decay of the sense faculties.

Ayam vuccat'āvuso jarā

This is called ageing.

Katamañ cāvuso maranam

What is death?

Yā tesam tesam sattānam tamhā tamhā sattanikāyā,

In whatever beings, of whatever groups of beings,

cuti, cavanatā, bhedo, antaradhānam, maccu-maranam,

there is passing away, dissolution, disappearance, dying,

kālakiriyā, khandhānam bhedo, kalebarassa nikkhepo

completion of time, dissolution of the aggregates and laying down of the body.

Idam vuccat'āvuso maranam

This is called death.

Katamo c'āvuso soko

What is sorrow?

Yo kho āvuso aññatara-ññatarena byasanena samannā-gatassa

Whenever, by any kind of misfortune,

aññatara-ññatarena dukkha-dhammena phutthassa

anyone is affected by something of a painful nature and

soko socanā' socitattam antosoko antoparisoko

there is sorrow, sorrowing, sorrowfulness, inward sorrow, intense inward sorrow.

Ayam vuccat'āvuso soko

This is called sorrow.

Katamo c'āvuso paridevo

What is lamentation?

Yo kho āvuso, aññatara-ññatarena byasanena samannā-gatassa

Whenever, by any kind of misfortune,

aññatara-ññatarena dukkha-dhammena phutthassa

anyone is affected by something of a painful nature and

ādevo paridevo ādevanā paridevanā

there is the cry, the wail, the crying, the wailing,

ādevitattam paridevitattam

the state of crying and the state of wailing.

Ayam vuccat'āvuso paridevo

This is called lamentation.

Katamañ c'āvuso dukkham

What is pain?

Yam kho āvuso, kāyikam dukkham, kāyikam asātam

Whatever bodily painful feeling, bodily unpleasant feeling,

kāya-samphassajam dukkham, asātam vedayitam

painful or unpleasant feelings results from bodily contact.

Idam vuccat'āvuso dukkham

This is called pain.

Katamañ c'āvuso domanassam

What is sadness?

Yam kho āvuso cetasikam dukkham asātam

Whatever mental painful feeling, mental unpleasant feeling,

mano-samphassajam dukkham, asātam vedayitam

painful or unpleasant feeling results from mental contact.

Idam vuccat'āvuso domanassam

This is called sadness.

Katamo c'āvuso upāyāso

What is distress?

Yo kho āvuso, aññatara-ññatarena byasanena samannā-gatassa

Whenever, by any kind of misfortune,

aññatara-ññatarena dukkha-dhammena phutthassa

anyone is affected by something of a painful nature and

āyāso upāyāso āyāsītattam upāyāsītattam

there is distress, great distress, state of distress, state of great distress.

Ayam vuccat'āvuso upāyāso

This is called distress.

Katamañ c'āvuso yam'piccham na labhati tam'pi dukkham

What is meant by not getting what one desires is suffering?

Jāti-dhammānam āvuso, sattānam evam icchā uppajjati

In beings subject to birth, monks, this wish arises:

Aho! Vata mayam na jātidhammā assāma

'Oh that we were not subject to birth,

na ca vata no jāti āgaccheyyā'ti

that birth might not come to us.'

Na kho panetam icchāya pattabbam

But this is not to be obtained by wishing.

Idam'pi yampi'ccham na labhati tam'pi dukkham

So not getting what one desires is suffering.

Jarā-dhammānam āvuso, sattānam evam icchā uppajjati

In beings subject to ageing, monks, this wish arises:

Aho! Vata mayam na jarā Dhammā assāma

'Oh that we were not subject to ageing,

na ca vata no jarā āgaccheyyā'ti

that ageing might not come to us.'

Na kho panetam icchāya pattabbam

But this is not to be obtained by wishing.

Idam'pi yampi'ccham na labhati tam'pi dukkham

So not getting what one desires is suffering.

Vyādhi-dhammānam āvuso, sattānam evam icchā uppajjati

In beings subject to disease, monks, this wish arises:

Aho! Vata mayam na vyādhi-dhammā assāma

na ca vata no vyādhi āgaccheyyā'ti

'Oh that we were not subject to disease, that disease might not come to us.'

Na kho panetam icchāya pattabbam

But this is not to be obtained by wishing.

Idam'pi yampi'ccham na labhati tam'pi dukkham

So not getting what one desires is suffering.

Marana-dhammānam āvuso, sattānam evam icchā uppajjati

In beings subject to death, monks, this wish arises:

Aho! Vata mayam na marana-dhammā assāma

'Oh that we were not subject to death,

na ca vata no maranam āgaccheyyā'ti

that death might not come to us.'

Na kho panetam icchāya pattabbam

But this is not to be obtained by wishing.

Idam'pi yampi'ccham na labhati tam'pi dukkham

So not getting what one desires is suffering.

Soka parideva dukkha domanassupāyāsa

In beings subject to sorrow, lamentation, pain

dhammānam āvuso sattānam evam icchā uppajjati

sadness and distress, monks, this wish arises:

Aho! Vata mayam na soka parideva dukkha

'Oh that we were not subject to sorrow, lamentation, pain,

domanassupāyāsa dhammā assāma

sadness and distress,

na ca vata no soka parideva dukkha

and that sorrow, lamentation, pain,

domanassupāyāsā āgaccheyyun'ti

sadness and distress might not come to us.'

Na kho panetam icchāya pattabbam

But this is not to be obtained by wishing.

Idampi yam'piccham na labhati tam'pi dukkham

So not getting what one desires is suffering.

Katamā c'āvuso sankhittena pañcū-pādāna-kkhandhā dukkhā

What, in short, are the five aggregates of grasping that are suffering?

Seyyathīdam

That is to say,

rūpū-pādāna-kkhandho,

the aggregate of grasping that is form,

vedanū-pādāna-kkhandho,

the aggregate of grasping that is feeling,

saññū-pādāna-kkhandho,

the aggregate of grasping that is perception,

sankhārū-pādāna-kkhandho,

the aggregate of grasping that is mental formations,

viññānū-pādāna-kkhandho

the aggregate of grasping that is consciousness.

Ime vuccant'āvuso sankhittena pañcū-pādāna-kkhandhā dukkhā

These are, in short, called the five aggregates of grasping that are suffering.

Idam vuccat'āvuso dukkham ariyasaccam

This is called the Noble Truth of Suffering.

Katamañ c'āvuso dukkha-samudayam ariyasaccam

What is the Noble Truth of the Cause of Suffering?

Yā'yam tanhā ponobhavikā

It is that craving which gives rise to rebirth,

nandirāga-sahagatā tatra-tatrā-bhinandinī

accompanied by delight and lust, finding fresh delight now here, now there:

seyyathīdam, kāma-tanhā bhava-tanhā vibhava-tanhā

that is to say sensual craving, craving for existence and craving for non-existence.

Idam vuccat'āvuso dukkha-samudayam ariyasaccam

This is called the Noble Truth of the Cause of Suffering.

Katamañ c'āvuso dukkha-nirodham ariyasaccam

What is the Noble Truth of the Cessation of Suffering?

Yo tassā'eva tanhāya asesavirāga-nirodho

It is the complete fading away and cessation of this craving,

cāgo patinissaggo mutti anālayo

it's forsaking and abandonment, liberation from it, detachment from it.

Idam vuccat'āvuso dukkha-nirodham ariyasaccam

This is called the Noble Truth of the Cessation of Suffering.

Katamañ c'āvuso dukkha-nirodha-gāminī-patipadā ariyasaccam

What is the Noble Truth of the Path leading to the Cessation of Suffering?

Ayameva ariyo atthangiko maggo

It is the Noble Eightfold Path,

seyyathīdam

that is to say

Sammā Ditthi, Sammā Sankappo,

Right Understanding, Right Thought,

Sammā Vācā, Sammā Kammanto, Sammā Ājīvo,

Right Speech, Right Action, Right Livelihood,

Sammā Vāyāmo, Sammā Sati, Sammā Samādhi

Right Effort, Right Mindfulness and Right Concentration.

Katamā c'āvuso Sammā Ditthi

What is Right Understanding?

Yam kho āvuso, dukkhe ñānam, dukkha-samudaye ñānam,

It is the knowledge of suffering, the knowledge of the cause of suffering,

dukkha-nirodhe ñānam,

the knowledge of the cessation of suffering and

dukkha-nirodha-gāminiyā-patipadāya ñānam,

the knowledge of the path leading to the cessation of suffering.

Ayam vuccat'āvuso Sammā Ditthi

This is called Right Understanding.

Katamo c'āvuso Sammā Sankappo

What is Right Thought?

Nekkhamma-sankappo, avyāpāda-sankappo, avihimsā-sankappo

Thought free from lust, thought free from illwill, thought free from cruelty.

Ayam vuccat'āvuso Sammā Sankappo

This is called Right Thought.

Katamā c'āvuso Sammā Vācā

What is Right Speech?

Musāvādā veramanī, pisunāvācā veramanī,

Refraining from lying, refraining from slandering,

pharusāvācā veramanī, sampha-ppalāpā veramanī,

refraining from harsh speech, refraining from vain talk.

Ayam vuccat'āvuso Sammā Vācā

This is called Right Speech.

Katamo c'āvuso Sammā Kammanto

What is Right Action?

Pānātipātā veramanī, adinnādānā veramanī,

Refraining from taking life, refraining from taking what is not given,

kāmesu micchācārā veramanī

refraining from sexual misconduct.

Ayam vuccat'āvuso Sammā Kammanto

This is called Right Action.

Katamo c'āvuso Sammā Ājīvo

What is Right Livelihood?

Idhāvuso ariyasāvako micchā ājīvam pahāya

Here, monks, a Noble disciple, having abandoned wrong livelihood,

Sammā-ājīvena jīvikam kappeti

earns his living by Right Livelihood.

Ayam vuccat'āvuso Sammā Ājīvo

This is called Right Livelihood.

Katamo cāvuso Sammā Vāyāmo

What is Right Effort?

Idh'āvuso bhikkhū, anuppan-nānam pāpakānam

Herein a monk arouses zeal

akusalānam dhammānam anuppādāya

to prevent the arising of unarisen evil unwholesome states,

chandam janeti, vāyamati, viriyam ārabhati,

and he makes effort, arouses energy,

cittam pagganhāti padahati,

exerts his mind and strives.

Uppannānam pāpakānam, akusalānam dhammānam pahānāya

He arouses zeal for the abandoning of arisen evil unwholesome states,

chandam janeti, vāyamati, viriyam ārabhati,

and he makes effort, arouses energy,

cittam pagganhāti padahati

exerts his mind and strives.

Anuppannānam kusalānam dhammānam uppādāya

He arouses zeal to develop unarisen wholesome states,

chandam janeti, vāyamati, viriyam ārabhati,

and he makes effort, arouses energy,

cittam pagganhāti padahati

exerts his mind and strives.

Uppannānam kusalānam dhammānam thitiyā,

He arouses zeal for the continuance, maintaining of arisen wholesome states,

asammo-sāya, bhiyyo-bhāvāya,

by strengthening, increasing

vepullāya, bhāvanāya pāripūriyā,

and bring them to maturity, development, completion,

chandam janeti, vāyamati, viriyam ārabhati,

and he makes effort, arouses energy,

cittam pagganhāti padahati

exerts his mind and strives.

Ayam vuccat'āvuso Sammā Vāyāmo

This is called Right Effort.

Katamā cāvuso Sammā Sati

What is Right Mindfulness?

Idh'āvuso bhikkhū kāye kāyānupassī viharati

Here, monks, a monk abides contemplating body as body,

ātāpī sampajāno, satimā, vineyya loke abhiijhā-domanassam

ardent, clearly aware and mindful, having put aside hankering and fretting for the world.

Vedanāsu vedanā-nupassī viharati

He abides contemplating feelings as feelings, ardent, clearly aware

ātāpī sampajāno, satimā, vineyya loke abhiijhā-domanassam

and mindful, having put aside hankering and fretting for the world.

Citte cittānupassī viharati

He abides contemplating mind as mind, ardent, clearly aware and mindful,

ātāpī sampajāno, satimā, vineyya loke abhiijhā-domanassam

having put aside hankering and fretting for the world.

Dhammesu dhammānupassī viharati

He abides contemplating mind-objects as mind-objects, ardent,

ātāpī sampajāno, satimā, vineyya loke abhiijhā-domanassam

clearly aware and mindful, having put aside hankering and fretting for the world.

Ayam vuccat'āvuso Sammā Sati

This is called Right Mindfulness.

Katamo c'āvuso Sammā Samādhi

What is Right Concentration?

Idh'āvuso bhikkhū vivicceva kāmehi

Here, a monk, secluded from sensual pleasures,

vivicca akusalehi dhammehi

detached from unwholesome thoughts,

savitakkam, savicāram vivekajam,

enters and abides in the First Jhana, accompanied by applied and sustained thought (initial application and sustained application),

pītisukham, patha-majjhānam upasampajja viharati

with rapture and happiness born of seclusion.

Vitakka-vicārānam vūpasamā ajjhattam sampasādanam

With the stilling of applied and sustained thought,

cetaso ekodī-bhāvam

singleness and unification (of the mind);

avitakkam, avicāram, samādhijam pītisukham

devoid of applied and sustained thought, with rapture and pleasure born of concentration

dutiyaajjhānam upasampajja viharati

he enters and abides in the Second Jhana,

pītiyā ca virāgā upekkhako ca viharati

filled with rapture, which is inner equanimity.

Sato ca sampajāno sukkham ca kāyena patisamvedeti

And with the fading away of rapture, remaining imperturbable,

Yantam ariyā ācikkhanti upekkhako satimā sukhavihārī'ti

mindful and clearly aware, he experiences in himself the equanimity of which the Noble One say:

tatiyaajjhānam upasampajja viharati

"Happy is he who dwells with equanimity and mindfulness", he enters the Third Jhana.

Sukhassa ca pahānā, dukkhassa ca pahānā,

With the abandoning of pleasure and pain,

pubbe'va somanassa domanassānam atthangamā

and with the previous disappearance of joy and grief;

adukkha-masukham, upekkhā sati-pārisuddhim

beyond pleasure and pain, purified by equanimity and mindfulness,

catuttha-jjhānam upasampajja viharati

he enters and remains in the Fourth Jhana,

Ayam vuccat'āvuso Sammā Samādhi

This is called Right Concentration.

Idam vuccat'āvuso

This is called the Noble Truth of the Path

dukkha-nirodha-gāminī-patipadā ariya-saccam

leading to the Cessation of Suffering.

Tathāgatenā āvuso, Arahātā Sammā Sambuddhena

Your reverence, the Tathagata, the Consummate One, the supremely Enlightened One,

Bārānasiyam Isipatane Migadāye

in the Deer Park at Isipatana near Baranasi

anuttaram Dhammacakkam pavattitam appativattiyam

set rolling the matchless Wheel of the Dhamma, which cannot be stopped

Samanena vā Brāhmanena vā

by a recluse, or Brahmana,

Devena vā Mārena vā Brahmunā vā kenaci vā lokasmim'ti

or Deva, or Mara, or Brahma, or by anyone in the world.

Yadidam imesam catunnam ariya-saccānam

That is to say, it was a proclamation of the Four Noble Truths,

ācikkhanā desanā paññapanā patthapanā

by way of telling, teaching, declaring and describing, establishing,

vīvaranā vibhajanā uttānīkammam'ti

opening up, analysing and elucidating them.”

Idamavoc'āyasmā Sāriputto

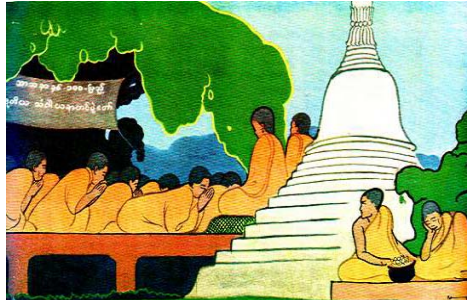
Thus the Venerable Sāriputta spoke,

attamanā te bhikkhū āyasmato

and the monks, glad at heart,

Sāriputtassa bhāsitam abhinandun'ti

were delighted in the words of the Venerable Sāriputta.



SATH BUDU PARITTA

Protective Chant Of The Seven Buddhas



- 1. Vippassi Bhagavā Araham Sammā sambuddho**
Vipassi, the Blessed One, the Exalted One, the Fully Enlightened One,
ananta ñāno ananta puñño ananta guno
inexhaustible in knowledge, immeasurable merit, boundless virtue.
anantha tejo anantha iddhi anantha juti
Shining with supreme glory, limitless psychic power and radiating lustrous light.
- 2. Sikhi Bhagavā Araham Sammā sambuddho**
Sikhi, the Blessed One, the Exalted One, the Fully Enlightened One,
ananta ñāno ananta puñño ananta guno
inexhaustible in knowledge, immeasurable merit, boundless virtue.
anantha tejo anantha iddhi anantha juti
Shining with supreme glory, limitless psychic power and radiating lustrous light.
- 3. Vessabhu Bhagavā Araham Sammā sambuddho**
Vessabhu, the Blessed One, the Exalted One, the Fully Enlightened One,
ananta ñāno ananta puñño ananta guno
inexhaustible in knowledge, immeasurable merit, boundless virtue.
anantha tejo anantha iddhi anantha juti
Shining with supreme glory, limitless psychic power and radiating lustrous light.
- 4. Kakusandho Bhagavā Araham Sammā sambuddho**
Kakusandha, the Blessed One, the Exalted One, the Fully Enlightened One,
ananta ñāno ananta puñño ananta guno
inexhaustible in knowledge, immeasurable merit, boundless virtue.
anantha tejo anantha iddhi anantha juti
Shining with supreme glory, limitless psychic power and radiating lustrous light.
- 5. Konagamano Bhagavā Araham Sammā sambuddho**
Konagamana, the Blessed One, the Exalted One, the Fully Enlightened One,
ananta ñāno ananta puñño ananta guno
inexhaustible in knowledge, immeasurable merit, boundless virtue.
anantha tejo anantha iddhi anantha juti
Shining with supreme glory, limitless psychic power and radiating lustrous light.
- 6. Kassapo Bhagavā Araham Sammā sambuddho**
Kassapa, the Blessed One, the Exalted One, the Fully Enlightened One,
ananta ñāno ananta puñño ananta guno
inexhaustible in knowledge, immeasurable merit, boundless virtue.
anantha tejo anantha iddhi anantha juti
Shining with supreme glory, limitless psychic power and radiating lustrous light.

7. **Angīrasa Bhagavā Araham Sammā sambuddho**
 Angīrasa, the Blessed One, the Exalted One, the Fully Enlightened One,
ananta ñāno ananta puñño ananta guno
 inexhaustible in knowledge, immeasurable merit, boundless virtue.
anantha tejo anantha iddhi anantha juti
 Shining with supreme glory, limitless psychic power and radiating lustrous light.
8. **Sattime Buddha Bhagavanto Arahanto Sammā sambuddho**
 These seven Buddhas, the Blessed Ones, the Exalted Ones, the Fully Enlightened Ones,
ananta ñāna ananta puñña ananta guna
 Inexhaustible in knowledge, immeasurable merit, boundless virtues.
ananta teja ananta iddhimanto ananta jutimanto
 Shining with supreme glory, possessing limitless psychic power and lustrous light.
9. **Tuyham nātha tuyham dipa tuyham tāna**
 May they be your protection. May they be your guiding lamp. May they be your shelter.
tuyham lena tuyham patisarana
 May they bring you to safety. May they be your refuge.
10. **Ananta ñāna Buddha Bhagavanto**
 Inexhaustible knowledge, one of the six qualities of the Blessed One.
anantehi ñāna chakkahi tvan rakkhantu sabbadā
 May this infinite quality of the Buddhas protect you always.
11. **Ananta puñña Buddha Bhagavanto**
 Immeasurable merit, one of the six qualities of the Blessed One.
anantehi puñña chakkahi tvan rakkhantu sabbadā
 May this infinite quality of the Buddhas protect you always.
12. **Ananta guna Buddha Bhagavanto**
 Boundless virtues, one of the six qualities of the Blessed One.
anantehi guna chakkahi tvan rakkhantu sabbadā
 May this infinite quality of the Buddhas protect you always.
13. **Ananta teja Buddha Bhagavanto**
 Surpassing radiance, one of the six qualities of the Blessed One.
anantehi guna chakkahi tvan rakkhantu sabbadā
 May this infinite quality of the Buddhas protect you always.
14. **Ananta iddhimanta Buddha Bhagavanto**
 Possessing limitless psychic power, one of the six qualities of the Blessed One.
anantehi iddhimanta teja chakkahi tvan rakkhantu sabbadā
 May this infinite quality of the Buddhas protect you always.

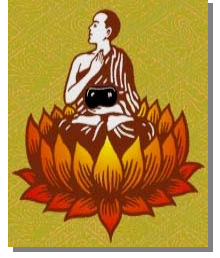
- 15. Ananta jutimanta Buddha Bhagavanto**
Radiating lustrous light, one of the six qualities of the Blessed One.
anantehi jutimanta chakkahi tvan rakkhantu sabbadā
May this infinite quality of the Buddhas protect you always.
- 16. Ananta mahiddhika Sammā sambuddha**
Infinite indeed is the great divine power of the Sammā Sambuddha.
sabbehi Samma sambuddha chakkahi tvan rakkhantu sabbadā
May these six qualities of the Fully Enlightened One protect you always.
- 17. Ananta mahiddhika Paccekabuddha**
Infinite indeed is the great divine power of the Paccekabuddhas.
sabbehi Paccekabuddha chakkahi tvan rakkhantu sabbadā
By virtue of these six qualities (of the Fully Enlightened One),
may the Paccekabuddha protect you always.
- 18. Sabbe mahiddhika khīnāsava Arahanto**
Great indeed is the divine power of all Arahants.
sabbehi khīnāsava Arahanto chakkahi tvan rakkhantu sabbadā
By virtue of these six qualities (of the Fully Enlightened One),
may the Arahants protect you always.
- 19. Sabbe mahiddhika Ariya**
Great indeed is the divine power of all Noble Ones.
sabbehi ariya chakkahi tvan rakkhantu sabbadā
By virtue of these six qualities (of the Fully Enlightened One),
may all the Noble Ones protect you always.
- 20. Sabbe mahiddhika Devā**
Great indeed is the divine power of all deities.
sabbehi Devā chakkahi tvan rakkhantu sabbadā
By virtue of these six qualities (of the Fully Enlightened One),
may all deities protect you always.
- 21. Sabbe mahiddhika Brahmano**
Great indeed is the divine power of all Brahmas.
sabbehi Brahmano chakkahi tvan rakkhantu sabbadā
By virtue of these six qualities (of the Fully Enlightened One),
may all Brahmas protect you always.
- 22. Sabbe mahiddhika Inda**
Great indeed is the divine power of all Indas.
sabbehi Inda chakkahi tvan rakkhantu sabbadā
By virtue of these six qualities (of the Fully Enlightened One),
may all Indas protect you always.

- 23. Sabbe mahiddhika Nāgā**
Great indeed is the divine power of all Nāgās.
sabbehi Nāgā chakkahi tvan rakkhantu sabbadā
By virtue of these six qualities (of the Fully Enlightened One),
may all Nāgās protect you always.
- 24. Sabbe mahiddhika Garula**
Great indeed is the divine power of all Garulas.
sabbehi Garula chakkahi tvan rakkhantu sabbadā
By virtue of these six qualities (of the Fully Enlightened One),
may all Galuras protect you always.
- 25. Sabbe mahiddhika Yakkha**
Great indeed is the divine power of all Yakkhas.
sabbehi Yakkha chakkahi tvan rakkhantu sabbadā
By virtue of these six qualities (of the Fully Enlightened One),
may all Yakkhas protect you always.
- 26. Sabbe mahiddhika Rakkhasa**
Great indeed is the divine power of all Rakhasas.
sabbehi Rakkhasa chakkahi tvan rakkhantu sabbadā
By virtue of these six qualities (of the Fully Enlightened One),
may all Rakhasas protect you always.
- 27. Sabbe mahiddhika Gandhabba**
Great indeed is the divine power of all Gandhabbas.
sabbehi Gandhabba chakkahi tvan rakkhantu sabbadā
By virtue of these six qualities (of the Fully Enlightened One),
may all Gandhabbas protect you always.
- 28. Sabbe mahiddhika Kumbhanda**
Great indeed is the divine power of all Kumbhandas.
Sabbehi Kumbhanda chakkahi tvan rakkhantu sabbadā
May all Kumbhandas protect you always.
- 29. Sabbe Sammā sambuddha, Sabbe Paccekabuddha**
May all Samma Sambuddhas, Pacceka Buddhas,
Sabbe Khīnāsava Arahanto, Sabbe Ariya
Khīnāsava Arahanta Ariyas,
Sabbe Devā, Sabbe Brahmano, Sabbe Inda
Devas, Brahmanas Indas,
Sabbe Nāgā, Sabbe Garula, Sabbe Yakkha
Nāgās, Garulas, Yakkhas,
Sabbe Rakhasa, Sabbe Gandhabba, Sabbe Kumbhanda
Rakhasas, Gandhabbas and Kumbhandas protect you always.

SĪVALI PARITTA

Sīvali Protective Chant

卐 ❁ 卐



Pūrentā pārami sabbe - sabbe pacceka nāyakam

All Buddhas and Silent Buddhas aspire to perfections.

Sīvali guna tejena - parittam tam bhanāmahe

We recite the Protective Chant extolling the virtues of Sīvali the Great Arahant.

Najālīti'ti jālitam - ā ī ū āma isvāhā,

Buddhasāmi Buddha satyām

[Na Jalīti is a mantra (a charm) which has to be used in its original form.]

Padumuttaro nāma jino - sabba dhammesu cakkhumā

A hundred-thousand years ago Buddha Padumuttara,

Ito sata sahasamhi - kappe uppajji nāyako

who understood the reality of all phenomena, appeared.

Sīvali ca mahā thero - so'raho paccayādinam

Sīvali the great arahant became eminently suitable to receive all offerings and adorations.

Piyo devamanussānam - piyo brahmānamuttamo

He was beloved of men and gods. He was a pleasant, great saint.

Piyo nāgā supannānam - pīnindriyam namāma'ham

He was beloved of the nāgās and the great winged beings.

His organs were subdued. We worship him.

Nāsam sīmo ca me sīsam - nānājālīti sañjalim

My mind was not at rest. It burnt with various fires.

Sadeva manussa pūjitam - sabba lābhā bhavantu me

We worship him who received the offerings of gods and men.

May all profits and benefits accrue to me.

Sattāham dvāra mūlho'ham - mahādukkha samappito

My mother suffered seven days in labour pain, bearing pain

Mātā me chanda dānena - evamāsi sudukkhitā

and tears on a difficult birth, because of her love for me.

Kesesu chijjamānesu - arahatta mapāpunim

I attained Sainthood while my head was being shaven to ordain me a monk.

Devā nāgā manussā ca - paccayānu'panenti mam

Gods, Nāgās and humans offer me requisites.

Padumuttara nāmañca - vipassim ca vināyakam

I offered special gifts to the Buddha Padumuttara and Vipassi

Sampūjayim pamudito - paccayehi visesato

with great delight which lead to distinction.

Tato tesam visesena - kammānam vipuluttamam

As a result of that special act of merit I receive many requisites,

Lābham labhāmi sabbattha - vane gāme jale thale

whether I am in the forest, in the village, in water or on land.

Tadā devo panītehi - mamatthāya mahāmati

At that time I attended upon the Buddha, the Leader of the world,

Paccayehi mahā vīro - sasañgho loka nāyako

who was pleasantly disposed towards me. He had a great retinue of monks.

Upatthito mayā Buddho - gantvā Revata maddassa

The Enlightened One took me to see Revata

Tato jetavanam gantvā - etadagge thapesi mam

at Jetavana and placed me above others.

Revatam dassanattāya - yadā yāti vināyako

On the day the Buddha approached Revata with a retinue of

Timsa bhikkhu sahassehi - saha lokagga nāyako

thirty-thousand monks, the Buddha who calms the mind of the whole world, stated this.

Lābhīnam Sīvali aggo - mama sissesu bhikkhavo

“O monks! Of my disciples, Sīvali is the greatest

from the point of view of receiving gifts and requisites.”

Sabba loka hito satthā - kittayī parisāsu mam

The Buddha extolled me this way, in the presence of the audience.

Kilesā jhāpitā mayham - bhavā sabbe samūhatā

All my defilements were extinguished. The cycle of existence became totally exhausted.

Nāgo va bandhanam chetvā - viharāmi anāsavo

I live bereft of defilements, like an elephant who has shattered his shackles.

Svāgatam vata me āsi - Buddha sethassa santikam

My visit to the Buddha was fruitful. I acquired the three forms of knowledge.

Tisso vijjā anuppattā - katam Buddhassa sāsanam

I received the highest gains in the Dispensation of the Buddha.

Patisambhidā catasso ca - vimokkhāpi ca attha'mi

I achieved the four forms of high awareness, the eight forms of liberation,

Chalabhiññā sacchikatā - katam Buddhassa sāsanam

and the six forms of advanced knowledge in the Dispensation of the Buddha.

Buddha putto mahāthero - Sīvali jinasāvako

Great Arahant Sīvali is a disciple of the Buddha. He is son of the Buddha.

Uggatejo mahāvīro - tejasā jinasāsanam

He is possessed of great power. He is a great hero.

Rakkhanto sīla tejena - dhanavanto yasassino

Through the power of his moral strength and great merit of generosity.

Evam tejānu-bhāvena - sadā rakkhantu Sīvali

may Arahant Sīvali who is affluent and glorious, protect us always.

Kappa-tthāyiti Buddhassa - Bodhimūle nisīdayi

The way the Buddha, seated at the foot of the Bodhi Tree,

Mārasena-ppamaddanto - sadā-rakkhantu Sīvali

vanquished death (Māra) will remain for an aeon. May Arahant Sīvali protect us.

Dasapāra-mitappatto - pabbajī jinasāsane

My Great Arahant who, entered the Buddha's Dispensation,

Gotama sakya puttosi - therena mama Sīvali

having fulfilled the ten perfections, is the son of Sakya Gotama.

Mahāsāvaka asītimso - Punnatthero yasassiso

There were eighty great disciples. Of the widest reputed Venerable Punna was the greatest.

Bhavabhoge aggalābhīsu - uttamotena Sīvali

Of those who received requisites Venerable Sīvali was the greatest.

Evam acintiyā Buddhā - Buddha-dhammā acintiyā

The Buddha possesses virtues one cannot even think about.

The greatness of the Buddha's Dispensation is beyond thought.

Acintyesu pasannānam - vipāko hoti acintiyō

Those who are happy with what one cannot think about, will receive results beyond thought.

Tesam saccena sīlena - khanti metta balena ca

By the power of morality, patience and loving-kindness,

Tepi mam/tvam anurakkhantu - sabba dukkha vināsanam

may all suffering be eradicated and may I/you be protected by the virtue of this Truth.

Tesam saccena sīlena - khanti metta balena ca

By the power of morality, patience and loving-kindness.

Tepi mam/tvam anurakkhantu - sabba bhaya vināsanam

may all fear be eradicated and may I/you be protected by the virtue of this Truth.

Tesam saccena sīlena - khanti metta balena ca

By the power of morality, patience and loving-kindness.

Tepi mam/tvam anurakkhantu - sabba roga vināsanam

may all illnesses be eradicated and may I/you be protected by the virtue of this Truth.

SĪVALI DEHENA

Sīvali Mystical Formula



(A translation of this particular formula is not given here. This is a mystical formula chanted very much like an exotic mantram. Reciting these words is considered to benefit the reciter. This Formula places emphasis on the mystical efficacy of the ritually spoken word.)

**Namo siddha Sīvali rājā pathaviyā sabbatomeva ākāse
udakena nevisam sahasam tampi sāremi
sabbalokam upentu me**

**Namo Sobhisadissati. Tepi Piyadassati namah
Padumuttaro nāma jino sabba dhammesu cakkhumā
Ito satasahasamhi kappe uppajji nāyako
Sīlantassa asaṅkheyyam samādhi vajirūpamā
Asamkhiyam ṇānavaram vimuttiñca anūpamā
Manujā'mara-nāgānam brahmānam ca samāgame**

**Namāmaham mahālābhim
Sīvali nāma arahantam
Tassa tejena sabba lābhā upentu me
Sīvali ca mahā thero so raho paccayādinam
Tilī jāta sikho nāsam mana ā ū umanām a sabba
janā bahujanā**

Piyo deva manussānam piyo brāhmaṇa muttamo
Piyo nāga supannānam pīnindriyam namāmaham
Nāsam, sīmo ca me sīsam nānā jālīti samjalim
Sadeva manussa pūjitam sabba lābhā upentu me

Namo therassanti so nāma kim me sutam
etam sabbaneti Sīvali tejānam evam Sīvali namah
Samanabrāhmaṇākinno dhammam deseti nāyako
Sasāvakaṃ mahālābhim puññavantam Jutindharam
Thapesi etadaggamhi parisāsu visārado
Tadāham khantiyo āsim nagare Hamsavativhaye

Namo jāti jalāgāra visadana ākāsa ahantiṇca
Īvadā hanti yassa therassa te jayate namah

Sutvā jinassa tam vākyam, Sāvakassa gunam bahum
Nimantayitvā satthāham, bhojayitvā sasāvakaṃ

Mahā dānam daditvāna, tam thānam abhipatthayim
tadā mam vinatam pāde, disvāna purisāsabho

So sarena mahāvīro, idam vacana mabruvi
Tato jinassa vacanam
sotukāmā mahājanā Deva dānavagandhabbā
brāhmaṇo ca mahiddhikā
Namo tejam lokeka settham narāsabham
Etam tejena settham narāhatim teja namah

Samanabrāhmaṇā cāpi - namassimsu katañjali
Namo te purisājañña - namo te purisuttama

Khattiyena mahādānam
dinnam sattāhakam vibho Sotukāmā phalantassa
vyākarohi mahāmune
Namo Sri Buddha jaya jayase vāha

Namo therassa yato hoti
yassa yanto piyāyāti yassa yanti namo namah
Lābhīnam Sīvalī aggo - mama sissesu bhikkhavo
Sabba loka hito satthā - kittayī parisāsumam
Revatam dassanattāya - yadā yāti vināyako
Timsa bhikkhu sahassehi - saha lokagga nāyako

**Namo sarvārtha kāranāni tesam bhagavato
iti rājahansa te namah
Namo bhava bhava sarvasiddhi kāranāya
sahasrakoti bandhanāya
nakhajvaloham iti sādhanam namah**

**Namo hana hana dahana prasiddha siddhi
sādhakāya haradahi sambandhanāya
bhagna mukhate namah
Namo tesam iti sangha, dharanam kotipprakoti bandhanam
ghatikam taprabhavato namah
Namo kūta puta puta yoga dakshina
utra putra Sīvali te namah
Namo bhoginda rāma bhagna jāta
haṅsa bhagavato namo namah.
Namo Sīvali sūryatāpani, ā ī ū ē ō ai na te bandhu
bhujanga dhāranayate bandhu trivarna yugulate namah**

**Namo siddha Sīvali rājā pathaviyā
sabbato meva ākāse udakena nevisam
sahassam tampi sāremi
Sabba lābham upentu me
Namāmaham mahālābhim Sīvali
nāma arahantam
tassa tejena sabba lābham upentu me
Namo therassa yato hoti yassa yanto piyāyāti
yassa yanti namo namah**

**Namo therassanti so nāma kim me sutam
etam gabbha neti Sīvali tejānam evam Sīvali namah
Namo tejam lokeka settham narāsabham
etam tejena settham narāhatim teja namah**

**Namo sobhisa dissanti teji Piyadassati namah
Namo jāti jalā gāra visadanā ākāsa ahantim vā
īvadāhanti yassa therassa te jayate namah.
Buddham sim sam siddhim namo muni
sri muni muni esvāhah**

VASALA SUTTA

Discourse On Outcastes



Evam me sutam

Thus have I heard:

ekam samayam Bhagavā

On one occasion the Blessed One

Sāvattthiyam viharati Jetavane Anāthapindikassa ārāme

was residing at Anathapindika's monastery in Jeta Grove, near Savatthi.

Atha kho Bhagavā pubbanha-samayam

Then in the forenoon, the Blessed One having put on His robes,

nivāsetvā pattacīvara-mādāya Sāvattthiyam pindāya pāvīsi

carrying His bowl and outer robe, went into Savatthi for alms.

Tena kho pana samayena

Now at that time,

Aggika-bhāradvājassa brāhmanassa nivesane

in the house of the Brahmin Aggikabhāradvāja,

aggi pajjalito hoti āhuti paggaḥitā

a fire was burning, and an offering was being prepared.

Atha kho Bhagavā Sāvattthiyam sapaḍānam pindāya caramāno

Then the Blessed One, while on His alms round,

yena Aggika-bhāradvājassa brāhmanassa nivesanam ten'upasankami

came to the Brahmin Aggikabhāradvāja's residence.

Addasā kho Aggika-bhāradvājo brāhmano

The Brahmin seeing,

Bhagavantam dūrato va āgacchantam

the Blessed One approaching from afar,

divāna Bhagavantam etadavoca

went to Him and said this:

Tatr'eva mundaka, tatr'eva samanaka,

"Stay there, you shaveling. Stay there, you wretched monk.

tatr'eva vasalaka titthāhī'ti

Stay there, you outcaste."

Evam vutte Bhagavā Aggika-bhāradvājam brāhmanam etadavoca

When he spoke thus, the Blessed One said to the Brahmin:

Jānāsi pana tvam brāhmana

"Do you know, Brahmin,

vasalam vā vasalakarane vā dhamme'ti

who an outcaste is and what are the conditions that make an outcaste?"

Na khvāham bho Gotama jānāmi

“No, indeed, Venerable Gotama,

vasalam vā vasalakarane vā dhamme’ti

I do not know who an outcaste is nor the conditions that make an outcaste.

Sādhu me bhavam Gotamo

It would be good if Venerable Gotama

tathā dhammam desetū yathāham jāneyyam

could explain the Dhamma to me so that I may know

vasalam vā vasalakarane vā dhamme’ti

who an outcaste is and what the conditions are that make an outcaste.”

Tena hi Brāhmana sunāhi sādhuḥkam

manasikarohi Bhāsissāmī’ti

“Listen then, Brahmin, and bear it well in mind. I shall speak.”

Evam bho’ti kho Aggika-bhāradvājo Brāhmano Bhagavato paccassosi

“Yes, Venerable Sir,” replied the Brahmin in assent to the Blessed One.

Bhagavā etadavoca

Thereupon he said:

- 1. Kodhano upanāhī ca - Pāpamakkhī ca yo naro**
“Whosoever is angry, harbours hatred,
discredits the good of others and is reluctant to speak well of others,
Vipannaditthi māyāvī - Tam jaññā vasalo iti
wrong in views, deceitful. Know him as an outcaste.
- 2. Ekajam vā dvijam vā’pi - Yo’dha pānāni himsati**
Whosoever in this world kills sentient beings, once born or twice born,
Yassa pāne dayā natthi - Tam jaññā vasalo iti
in whom there is no compassion for living beings. Know him as an outcaste.
- 3. Yo hanti parirundhati - Gāmāni nigamāni ca**
Whosoever besieges and destroys villages and market towns
Niggāhako samaññāto - Tam jaññā vasalo iti
and becomes notorious as an oppressor. Know him as an outcaste.
- 4. Gāme vā yadi vāraññe - Yam paresam mamāyitam**
Be it in the village, or in the forest, whosoever steals what belongs to others,
Theyyā adinnam ādiyati - Tam jaññā vasalo iti
takes what is not given to him. Know him as an outcaste.
- 5. Yo have inamādāya - Cujjamāno palāyati**
Whosoever having incurred a debt runs away when he is pressed to pay,
Na hi te inamatthi’ti - Tam jaññā vasalo iti
saying, “I owe no debt to you”. Know him as an outcaste.

6. **Yo ve kiñcikkha-kamyatā - Panthasmim vajatam janam**
Whosoever coveting anything, kills a person going along the road,
Hantvā kiñcikkha-mādeti - Tam jaññā vasalo iti
and grabs whatever that person has. Know him as an outcaste.
7. **Yo attahetu parahetu - Dhanahetu ca yo naro**
Whosoever for his own sake or for the sake of others or for the sake of wealth,
Sakkhīputtho musā brūti - Tam jaññā vasalo iti
utters lies when questioned as a witness. Know him as an outcaste.
8. **Yo ñātīnam sakhānam vā - Dāresu patidissati**
Whosoever by force or with consent,
Sahasā sampiyena vā - Tam jaññā vasalo iti
associates with the wives of relatives or friends. Know him as an outcaste.
9. **Yo mātaram vā pītaram vā - Jinnakam gata-yobbanam**
Whosoever being wealthy supports not his mother and father
Pahūsanto na bharati - Tam jaññā vasalo iti
who have grown old. Know him as an outcaste.
10. **Yo mātaram vā pītaram vā - Bhātaram bhaginim sasum**
Whosoever strikes and annoys by harsh speech to his mother, father, brother, sister,
Hanti roseti vācāya - Tam jaññā vasalo iti
mother-in-law or father-in-law. Know him as an outcaste.
11. **Yo attham pucchito santo - Anatta-manusāsati**
Whosoever when questioned about what is good, says what is detrimental,
Paticchannena manteti - Tam jaññā vasalo iti
and talks in an evasive manner. Know him as an outcaste.
12. **Yo katvā pāpakam kammam - Mā mam jaññā'ti icchati**
Whosoever having committed an evil deed, wishes that it may not be known to others.
Yo paticchanna-kammanto - Tam jaññā vasalo iti
Whosoever commits evil in secret. Know him as an outcaste.
13. **Yo ve parakulam gantvā - Bhutvāna sucībhojanam**
Whosoever having gone to another's house, and after taking choice food,
Āgatam na patipūjeti - Tam jaññā vasalo iti
does not honor that host by offering food when he repays the visit.
Know him as an outcaste.
14. **Yo brāhmanam vā samanam vā - Aññam vāpi vanibbakam**
Whosoever, a Brahmin or an ascetic, or any other mendicant
Musāvādena vañceti - Tam jaññā vasalo iti
deceives by uttering lies. Know him as an outcaste.

- 15. Yo brāhmanam vā samanam vā - Bhattakāle uppatthite**
Whosoever when a Brahmin or ascetic appears during mealtime, angers him by harsh speech,
Roseti vācā na ca deti - Tam jaññā vasalo iti
and does not offer him any alms. Know him as an outcaste.
- 16. Asatam yo'dha pabrūti - Mohena paliguntito**
Whosoever in this world, shrouded in ignorance, speaks harsh words
Kiñcikkham nijigimsāno - Tam jaññā vasalo iti
and expecting to gain something. Know him as an outcaste.
- 17. Yo c'attānam samukkamse - Param camavajānati**
Whosoever debased by his pride, praises himself highly
Nihīno sena mānena - Tam jaññā vasalo iti
and belittles others. Know him as an outcaste.
- 18. Rosako kadariyo ca - Pāpiccho maccharī Satho**
Whosoever is given to anger, is miserly, has base desires, and is selfish,
Ahirīko anottāpī - Tam jaññā vasalo iti
deceitful, shameless and fearless in doing evil. Know him as an outcaste.
- 19. Yo Buddham paribhāsati - Atha vā tassa sāvakam**
Whosoever reviles the Enlightened One, or a disciple of the Buddha,
Paribbājam gahattham vā - Tam jaññā vasalo iti
recluse or a householder. Know him as an outcaste.
- 20. Yo ve anarahā santo - Araham patijānati**
Whosoever not being an Arahant, a Consummate One, pretends to be so,
Coro sabrahmake loke - Esa kho vasalādhamo
is a thief in the whole universe. He is the lowest of outcastes.
- 21. Ete kho vasalā vuttā - Mayā vo ye pakāsītā**
Not by birth is one an outcaste;
Na jaccā vasalo hoti - Na jaccā hoti brāhmano
not by birth is one a Brahmin.
Kammanā vasalo hoti - Kammanā hoti brāhmano
By deed one becomes an outcaste, by deed one becomes a Brahmin.
- 22. Tadaminā pi vijānātha - Yathā me'dam nidassanam**
Know ye by the example I now cite.
Candālaputto Sopāko - Mātango iti vissuto
There was this son of an outcaste, Sopāka, who became known as Mātanga.

23. So yasam paramam patto - Mātango'yam sudullabham

This Mātanga attained the highest fame so difficult to gain.

Āgañchum tass'upattānam - Khattiyā brāhmanam bahū

Many were the warriors and Brahmins who went to attend to him.

24. So deva-yānamāruyha - Virajam so mahāpatham

Mounting the celestial chariot (the Noble Eightfold path),

Kāmarāgam virājetvā - Brahma-lokūpago ahū

and driving along the passion-free high road, Sopāka (now a monk),
reached the Brahma realm, having given up sense desires.

25. Na nam jāti nivāresi - Brahmaloḷū-papattiyā

His lowly birth did not prevent him from being reborn in the Brahma realm.

Ajjhāyakākule jātā - Brāhmanā mantabandhuno

On the other hand, there are Brahmins born in the family of preceptors, kinsmen of (veda) hymns.

26. Te ca pāpesu kammesu - Abhinha-mupadissare

They are often seen committing evil deeds.

Ditth'eva dhamme gārayhā - Samparāye ca duggatim

In this life itself they are despised, in the next they are born in an evil state of existence.

Na te jāti nivāreti - Duggaccā garahāya vā

High birth does not prevent them from falling into a woeful state or censure.

Na jaccā vasalo hoti - Na jaccā hoti brāhmano

Not by birth is one an outcaste; not by birth is one a Brahmin.

Kammanā vasalo hoti - Kammanā hoti brāhmano'ti

By deed one becomes an outcaste, by deed one becomes a Brahmin."

Evam vutte Aggika-bhāradvājo brāhmano

Bhagavantam etadavoca

When the Buddha had thus spoken,
the Brahmin Aggikabhāradvāja said to the Blessed One:

Abhikkantam bho Gotama, abhikkantam bho Gotama

"Excellent, O Venerable Gotama, excellent!

Seyyathāpi bho Gotama nikkujjitam vā ukkujjeyya

It is as if, O Venerable Gotama, a man were to set upright that which was overturned,

paticchannam vā vivareyya

or reveal that which was hidden,

mūlhasa vā maggam ācikkheyya

or were to point out the way to one who had gone astray,

andhakāre vā telapajotam dhāreyya

or were to hold a lamp amidst the darkness

cakkhumanto rūpāni dakkhinti'ti

so that those who have eyes may see.

Evamevam bhotā Gotamena aneka-pariyāyena, dhammo pakāsito

Even so, has the doctrine been expounded in various ways by the Blessed One.

E'sāham Bhagavantam Gotamam saranam gacchāmi

I take refuge in the Venerable Gotama (Buddha),

Dhammañca Bhikkhu-sanghañca

the Dhamma (the Doctrine), and the Sangha (the Order).

Upāsakam mam bhavam Gotamo dhāretu

May the Venerable Gotama accept me as a lay follower,

ajjatagge pān'upetam saranam gatan'ti

as one who has taken refuge, from this very day to life's end.”





Gāthā
Stanzas





*Suddhasam sunipunam
yatthakāmani pātinam
Cittam rakkhetha medhāvi
cittam guttam sukhāvaham*

The mind is very hard to perceive,
very delicate and subtle,
it moves and lands wherever it pleases.
Let the wise person guard it;
for a guarded mind leads to happiness.

Dhammapada V36

*Dhammapiti sukham seti
vip̄pasannena cetasā
Ariyappavedite dhamme
sadā ramati pandito*

He who imbibes the Dhamma
abides in happiness with mind pacified;
the wise man ever delights
in the Dhamma revealed by the Ariyas.

Dhammapada V79



JAYA MANGALA GĀTHĀ

Stanzas Of Joyous Victory



Bāhum sahassa mabhi nimmita sāyu dhantam

Creating a thousand hands armed with weapons,

Giri mekhalam udita ghora sasena māram

Mara was seated on the trumpeting, ferocious elephant Girimekhala.

Dānādi dhamma vidhinā jītavā Munindo

Him, together with his army, did the Lord of Sages subdue by generosity and other virtues.

Tam tejasā bhavatu me/te jaya mangalāni

By the grace of this, may joyous victory be mine/yours.

Mārāti reka mabhi yujjhita sabba rattim

More violent than Mara,

Ghoram panālavaka makkha mathaddha yakkham

the obstinate demon Ālavaka who battled with the Buddha throughout the night.

Khanti sudanta vidhinā jītavā Munindo

Him, did the Lord of Sages subdue by means of His patience and self-control.

Tam tejasā bhavatu me/te jaya mangalāni

By the grace of this, may joyous victory be mine/yours.

Nālāgirim gaja varam atimatta bhūtam

Nālāgiri, the king elephant, highly intoxicated,

Dāvaggi cakka masaniva su dārunantam

was raging like a forest fire and was terrible as a thunderbolt.

Mettambu seka vidhinā jītavā Munindo

Sprinkling the waters of loving-kindness, this ferocious beast, did the Lord of Sages subdue.

Tam tejasā bhavatu me/te jaya mangalāni

By the grace of this, may joyous victory be mine/yours.

Ukkhitta khagga matihattha sudārunantam

With lifted sword, for a distance of three leagues

Dhāvanti yojana pathangulimāla vantam

did wicked Angulimāla run.

Iddhibhi sankhata mano jītavā Munindo

Him, did the Lord of Sages subdue by His psychic powers.

Tam tejasā bhavatu me/te jaya mangalāni

By the grace of this, may joyous victory be mine/yours.

Katvāna kattha’ mudaram iva gabbhi nīyā

Her belly bound with faggots, to stimulate the bigness of pregnancy,

Cincāya duttha vacanam janakāya majjhe

Cincā, with harsh words made foul accusation in the midst of an assemblage.

Santena soma vidhinā jitavā Munindo

Her did the Lord Sages subdue by His serene and graceful bearing.

Tam tejasā bhavatu me/te jaya mangalāni

By the grace of this, may joyous victory be mine/yours.

Saccam vihāya mati saccaka vāda ketum

Haughty Saccaka, who ignored Truth, was like a banner of controversy;

Vādā-bhiropita nanam ati-andha bhūtam

and his vision was blinded by his own disputations.

Paññā padīpa jalito jitavā Munindo

Lighting the lamp of wisdom, him, did the Lord of Sages subdue.

Tam tejasā bhavatu me/te jaya mangalāni

By the grace of this, may joyous victory be mine/yours.

Nando-pananda bhujagam vibudham mahiddhim

The wise and powerful serpent, Nandopananda -

Puttena thera bhujagena damāpayanto

was subdued by the noble Sage’s disciple son - Thera Moggallāna

Iddhūpadesa vidhinā jitavā Munindo

by his psychic powers.

Tam tejasā bhavatu me/te jaya mangalāni

By the grace of this, may joyous victory be mine/yours.

Duggāha ditthi bhujagena sudattha hattham

He whose hand was grievously bitten by the snake of tenacious heresies,

Brahmam visuddhi juti middhi Bakā bhidhānam

the pure, radiant, majestic Brahma Baka,

Ñānā gadena vidhinā jitavā Munindo

did the Lord of Sages cure with His Medicine of wisdom.

Tam tejasā bhavatu me/te jaya mangalāni

By the grace of this, may joyous victory be mine/yours.

Etāpi Buddha jaya mangala attha gāthā

These eight verses of joyous victory of the Buddha -

Yo vācako dina dine sarate matandi

the wise one, who daily recites and earnestly remembers

Hitvāna neka vividhāni c’upaddavāni

will get rid of various misfortunes

Mokkham sukham adhi gameyya naro sapañño

and gain the bliss of Nibbana.

MAHĀ JAYA MANGALA GĀTHĀ

Stanzas Of Great Joyous Victory



Mahā kāruniko nātho hitāya sabba pānīnam

The Great Merciful Lord, full of compassion and for the benefit of all living beings,

Pūretvā pāramī sabbā patto sambodhi-muttamam

had practised and perfected all Perfections and attained supreme Enlightenment.

Etena sacca vajjena hotu me/te jaya mangalam

By these words of Truth, may joyous victory be mine/yours.

Jayanto bodhiyā mūle sakyānam nandi-vaddhano

He enhanced the happiness of the Sakyas; and was victorious at the foot of the Bodhi tree.

Evam tuyham jayo hotu jayassu jaya mangalam

Likewise may there be victory for me and may I ever be blessed.

Sakkatvā Buddha ratanam, osadham uttamam varam

I revere the Buddha, highest jewel, the best and noblest balm ever;

Hitam deva manussānam, Buddha tejena sotthinā

the benefactor of gods and men. By the Buddha's glory, safely,

Nassantu' paddavā sabbe dukkhā vūpa samentu me/te

may all my/your obstacles be nullified and sufferings ceased.

Sakkatvā Dhamma ratanam, osadham uttamam varam

I revere the Dhamma, highest jewel, the best and noblest balm ever,

Parilāhūpa samanam Dhamma tejena sotthinā

the alleviator of distress. By the power of that Dhamma, safely,

Nassantu' paddavā sabbe bhayā vūpa samentu me/te

may all my/your obstacles be nullified and fears dispelled.

Sakkatvā Sangha ratanam, osadham uttamam varam

I revere the Sangha, the best and noblest balm ever,

Āhuneyyam pāhuneyyam, Sangha tejena sotthinā

worthy of offerings, worthy of hospitality. By the power of that Sangha, safely,

Nassantu' paddavā sabbe rogā vūpa samentu me/te

may all my/your obstacles be nullified and maladies be eradicated.

Yam kinci ratanam loke, vijjati vividhā puthu

Whatever diverse precious jewels there be in this universe,

Ratanam Buddha samam natthi, tasmā sotthi bhavantu me/te

there is no jewel equal to the Buddha. By this Truth, may there be blessing to me/you.

Yam kinci ratanam loke, vijjati vividhā puthu

Whatever diverse precious jewels there be in the universe,

Ratanam Dhamma samam natthi, tasmā sotthi bhavantu me/te

there is no jewel equal to the Dhamma. By this Truth, may there be blessing to me/you.

Yam kinci ratanam loke, vijjati vividhā puthu

Whatever diverse precious jewels there be in the universe,

Ratanam Sangha samam natthi, tasmā sotthi bhavantu me/te

there is no jewel equal to the Sangha. By this Truth, may there be blessing to me/you.

Natthi me saranam aññam, Buddho me saranam varam

There is no other refuge for me. The Buddha is my highest refuge.

Etena sacca vajjena hotu me/te jaya mangalam

By these words of Truth, may joyous victory be mine/yours!

Natthi me saranam aññam, Dhammo me saranam varam

There is no other refuge for me. The Dhamma is my highest refuge.

Etena sacca vajjena hotu me/te jaya mangalam

By these words of Truth, may joyous victory be mine/yours!

Natthi me saranam aññam, Sangho me saranam varam

There is no other refuge for me. The Sangha is my matchless refuge.

Etena sacca vajjena hotu me/te jaya mangalam

By these words of Truth, may joyous victory be mine/yours!

Sabbhītiyo vivajjantu, sabba rogo vinassatu

May all misfortunes be averted, may all sickness be healed,

Mā me/te bhavatvan-tarāyo, sukhī dīghā yukho bhava

may no danger befall me/you, may I/you live long and happily.

Bhavatu sabba mangalam, rakkhantu sabba devatā

May there be all the auspices, may all the deities protect me/you;

Sabba Buddhānu-bhāvena, sadā sotthi bhavantu me/te

By the power of all the Buddhas, may there be blessing to me/you.

Bhavatu sabba mangalam, rakkhantu sabba devatā

May there be all the auspices, may all the deities protect me/you;

Sabba Dhammānu-bhāvena, sadā sotthi bhavantu me/te

By the power of all the Dhamma, may there be blessing to me/you.

Bhavatu sabba mangalam, rakkhantu sabba devatā

May there be all the auspices, may all the deities protect me/you;

Sabba Sanghānu-bhāvena, sadā sotthi bhavantu me/te

By the power of all the Sangha, may there be blessing to me/you.

Nakkhatta yakkha bhūtānam, pāpaggaha nivāranā

By the power of this Protection, may I/you be free from all dangers arising from malign influences of the planets, demons and spirits.

Parittassānu-bhāvena, hantu maiham/tuiham upaddave

May my/your misfortunes cease to exist.

NARASĪHA GĀTHĀ

The Stanzas On The Lion Of Men



These verses were uttered by Princess Yasodhara (consort of Prince Siddhartha) to her son Rahula, on the occasion of the Buddha's first visit to Kapilavatthu (His hometown) after His Enlightenment.

Prince Siddhartha left Kapilavatthu after His Great Renunciation on the same day His son, Rahula was born and hence had not seen His son since. It was on His first visit to Kapilavatthu after His enlightenment that He met His son again, after a lapse of 7 years.

These verses which explain some of the unique physical characteristics and noble virtues of the Blessed One are sung as Buddhist hymns in many Buddhist countries.

Cakka varamkita ratta supādo - Lakkhana mandita āyata panhi

His red sacred feet bear marked with an excellent wheel;
his long heels are decked with characteristic marks;

Cāmara chatta vibhūsita pādo - Esa hi tuyha pitā narasiho

his feet are adorned with a chowrie (camara) and parasol. That, indeed, is your father, lion of men.

Sakya kumāravaro sukhumālo - Lakkhana vitthata punna sarīro

He is a delicate and noble Sakya prince; his body is full of characteristic marks;

Loka hitāya gato naravīro - Esa hi tuyha pitā narasiho

he is a hero amongst men, intent on the welfare of the world. That, indeed, is your father, lion of men.

Punna sasañka nibho mukha vanno - Deva narāna piyo naranāgo

Like the full moon is his face; he is dear to gods and men;

Matta gajinda vilāsita gāmī - Esa hi tuyha pitā narasiho

he is like an elephant amongst men; his gait is graceful as that of an elephant of noble breed.
That, indeed, is your father, lion of men.

Khattiya sambhava agga kulīno - Deva manussa namassita pādo

He is of noble lineage, sprung from the warrior caste; his feet have been honoured by gods and men;

Sīla samādhī patitthita citto - Esa hi tuyha pitā narasiho

his mind is well established in morality and concentration. That, indeed, is your father, lion of men.

Āyata tuṅga susanthita nāso - Gopamukho abhinīla sunetto

Long and prominent is his well-formed nose, his eye-lashes are like those of a heifer;

Indadhanū abhinīla bhamūkho - Esa hi tuyha pitā naraśīho

his eyes are extremely blue; like a rainbow are his deep blue eyebrows.

That, indeed, is your father, lion of men.

Vata sumatta susanthita gīvo - Sīhahanū migarāja sarīro

Round and smooth is his well-formed neck; his jaw is like that of a lion;

Kañcana succhavi uttama vanna - Esa hi tuyha pitā naraśīho

his body is like that of the king of beasts; his beautiful skin is of bright golden colour.

That, indeed, is your father, lion of men.

Siniddha sugambhira mañjusu ghoso - Hiṅgula bandhu suratta sujivho

Soft and deep is his sweet voice; his tongue is as red as vermilion;

Vīsati vīsati seta sudanto - Esa hi tuyha pitā naraśīho

his white teeth are twenty in each row. That, indeed, is your father, lion of men.

Añjana vanna sunīla sukeso - Kañcana patta visuddha lalāto

Like the colour of collyrium is his deep blue hair; like a polished golden plate is his forehead;

Osadhi pañdara suddhasu unno - Esa hi tuyha pitā naraśīho

as white as the morning star is his beautiful tuft of hair (between the eyebrows).

That, indeed, is your father, lion of men.

Gacchati nīlapathe viya cando - Tāraganā parivethita rūpo

Just as the moon, surrounded by a multitude of stars, follows the sky path,

Sāvaka majjhagato samanindo - Esa hi tuyha pitā naraśīho

even so goes the Lord of monks, accompanied by His disciples.

That, indeed, is your father, lion of men.



NAVA GUNA GĀTHĀ

Nine Great Virtues Of The Buddha



1. **Araham arahoti nāmena - Araham pāpam nakāraye**
By name He is Arahant as He is worthy. Even in secret, He does no evil.
Arahatta phalam patto - Araham nama te namo
He attained the fruit of Arahantship. To Thee, the Worthy One, my homage be.
2. **Sammā Sambuddha ñānena - Sammā Sambuddha desanā**
By name He is Sammā Sambuddha. The teaching is of the Sammā Sambuddha.
Sammā Sambuddha lokasmin - Sammā Sambuddha te namo
A fully Enlightened One is He in the world, to Thee, my homage be.
3. **Vijjā carana sampanno - Tassa vijjā pakāsītā**
He is endowed with wisdom and knowledge. His wisdom is made known.
Atītā nāga tuppanno - Vijjā carana te namo
The past and the future He knows.
To Thee, who is endowed with wisdom and courage, my homage be.
4. **Sugato sugatattānam - Sugato sundaram pi ca**
He is Sugata, being self-disciplined. Endowed with virtue, He is Sugata.
Nibbānam sugatim yanti - Sugato nāma te namo
He has gone to the good state of Nibbana. To Thee the Sugata, my homage be.
5. **Lokavidūti nāmena - Atitā nāgate vidū**
By name He is Lokavidu. He knows the past and the future,
Sankhāra satta mokāse - Lokavidū nāma te namo
things, beings and space. To Thee, the Knower of worlds, my homage be.
6. **Anuttaro ñāna'sīlena - Yo lokassa anuttaro**
By wisdom and conduct He is unrivalled. An unrivalled One is He in the world.
Anuttaro pūja lokasmim - Tam namassāmi anuttaro
In this world He is revered as an Incomparable One, to Thee, I salute.
7. **Sārathī sārathī devā - Yo lokassa susārathī**
A charioteer, a charioteer is He of devas. He is charioteer to the world.
Sārathī pūja lokasmim - Tam namassāmi sārathī
He is a respectful charioteer in this world. That charioteer, I salute.
8. **Deva yakkha manussānam - Loke agga phalam dadam**
To devas, yakkhas and men in this world. He gives the highest fruits,
Dadantam damayantānam - Purisā jañña te namo
and they subdue (their defilements). To the knower of men, my homage be.
9. **Bhagavā bhagavā yutto - Bhaggam kilesa vāhato**
The Bhagava is repleted with fortune. He has destroyed all passions.
Bhaggam samsāra muttāro - Bhagavā nāma te namo
He has crossed the ocean of samsara. To that Bhagava, my homage be.

PATICCA SAMUPPĀDA

Dependent Origination



Avijjā paccayā sankhārā

Ignorance conditions kamma formations.

Sankhāra paccayā viññānam

Kamma formations condition consciousness.

Viññāna paccayā nāma-rūpam

Consciousness conditions mind-matter.

Nāma-rūpa paccayā salāyatanaṃ

Mind-matter conditions the six sense bases.

Salāyatana paccayā phasso

The six sense bases condition sense impressions.

Phassa paccayā vedanā

Sense impressions condition feeling.

Vedanā paccayā tanhā

Feeling conditions craving.

Tanhā paccayā upādānam

Craving conditions clinging.

Upādāna paccayā bhavo

Clinging conditions becoming.

Bhava paccayā jāti

Becoming conditions birth.

Jāti paccayā jarā maraṇam soka parideva dukkha domanassu-pāyāsā sambhavanti

Birth conditions old age, death, grief, lamentation, pain, depression and despair.

Evametassa kevalassa dukkha-khandassa samudayo hoti

Thus, the entire mass of suffering arises.

PATICCA SAMUPPĀDA

Dependent Origination



Nirodha – Cessation

Avijjā-yatveva asesā virāga nirodhā saṅkhāra nirodho

With the total and final cessation of ignorance, the kamma formations cease.

Saṅkhāra nirodhā viññāna nirodho

With the cessation of kamma formations, consciousness ceases.

Viññāna nirodhā nāma-rūpa nirodho

With the cessation of consciousness, mind-matter ceases.

Nāma-rūpa nirodhā salāyatana nirodho

With the cessation of mind-matter, the six sense bases cease.

Salāyatana nirodhā phassa nirodho

With the cessation of the six sense bases, sense impressions cease.

Phassa nirodhā vedanā nirodho

With the cessation of sense impressions, feeling ceases.

Vedanā nirodhā tanhā nirodho

With the cessation of feeling, craving ceases.

Tanhā nirodhā upādāna nirodho

With the cessation of craving, clinging ceases.

Upādāna nirodhā bhava nirodho

With the cessation of clinging, becoming ceases.

Bhava nirodhā jāti nirodho

With the cessation of becoming, birth ceases.

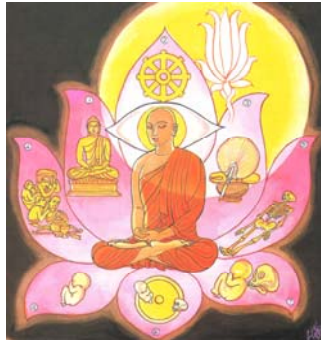
Jāti nirodhā jarā maraṇam soka parideva dukkha

domanassa-pāyāsā nirujjhanti

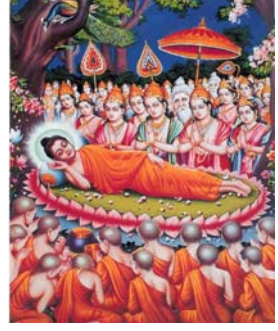
With the cessation of birth, old age, death, grief, lamentation, pain, depression and despair cease.

Evametassa kevalassa dukkha-khandassa nirodho hoti

Thus, the entire mass of suffering ceases.



RANDENE GĀTHĀ
The Stanzas On The
Buddha's Funerary Pavilion
卐 ❁ 卐



1. **Sabba samkhata dhammesu - ottappākāra santhitā**
He laid down the weight of all the component phenomena that were
Ñānamohita bhārānam - dhamma samvega saññitā
well established, and created a yearning for spiritual reality.
2. **Sassirīka taro nātho - ketumālāya lankato**
The saviour of supreme presence, glorious with the brilliant halo,
Dakkināvatta kesosi - nīlāmala siroruhe
with right-turned whorls, blue-hued hair on his head.
3. **Unhīsa sīso ruciro - paripunna siro varo**
His forehead is graceful. His head is nobly perfect.
Anolokiya muddhāsi - sugandha tara muddhano
With the top of his head that cannot be looked at, his head is fragrant.
4. **Unhīsa rucirodāra - lalāta tata sobhito**
Resplendent with the auspicious hair symbol
Mudutūla nibhodāta - unnamandala mandito
on the forehead which is soft, he shines forth.
5. **Indacāpa nibhonīla - bhūtatāka susajjito**
Attractive with well-placed blue eyebrows like rainbows,
Kañcanamkusa samkāsa - tunga nāso virocati
he shines forth with a high nose like golden hook to train elephants.
6. **Locanadvaya mābhāti - pañca vanna samujjalam**
The two eyes glitter in five-fold colours, and his body resembles
Deha deva vimānamhi - manijālūpa muttamam
a great jewelled statue in the pavilion of a god.
7. **Ramsimāla namo tuyham - Buddha senādhi pañjara**
I worship your halo-waves emanating from your pavilion.
Evam tam Buddha jānātha - Buddham dasa vilocanam
From this we know that you are the Supreme Buddha with tenfold eyes.

SARANATTA-MUPEMI

Hymn Of Threefold Refuge



Yo vadatam pavaro manujesu

Who is the supreme speaker amongst mankind,

Sakyamuni bhagavā kata kicco

Sakya Sage, O Holy One, whose task is done.

Pāra gatō bala viriya samangi

Gone beyond (this round of rebirths), possessed of power and energy.

Tam sugatam saranattha mupemi

To Thee, the Welcome One, I go for refuge!

Rāga virāga maneja-masokan

Exempt from lust, from craving, sorrow free.

Dhamma-masamkhata mappati kūlam

Law unconditioned and delectable,

Madhura mimam pagunam suvibhattam

sweet, potent, profoundly analytical.

Dhamma-mimam saranattha mupemi

To this very Dhamma, I go for refuge!

Yattha ca dinna mahapphala-māhu

Whatsoever is given bears fruit 'tis said.

Catusu sucīsu purisa yugesu

There are four Pure Pairs of Persons, and these

Attha ca puggala Dhamma dasāte

Eight are people who have realised the Truth.

Sangha-mimam saranattha mupemi

To this very Sangha I go for refuge!

UDĀNA GĀTHĀ

Paeon Of Joy



Anekajāti samsāram - sandhāvissam anibbisam

Through many a birth I wandered in this samsara

(endless cycle of births and deaths), seeking, but not finding

Gahakārakam'gavesanto - dukkhā jāti punappunam

the builder of the house. Sorrowful is repeated birth.

Gaha kāraka dittho'si - puna geham na kāhasi

O house builder! You are seen. You shall build no house again.

Sabbā te phāsukā bhaggā - gaha kūtam visankhitam

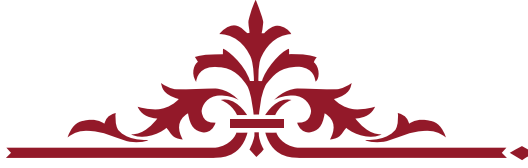
All your rafters are broken. Your ridge-pole is shattered.

Visankhāra gatam cittam - tanhānam khaya majjhaḡā ti

My mind has attained the unconditioned. Achieved is the end of craving.

Dedication And Aspiration





*Pathavyā ekarajjena
saggassa gamanena vā
Sabbalokādhīpaccena
sotāpattiphalam varam*

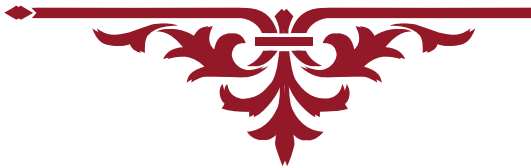
Better than absolute sovereignty over the earth,
better than going to heaven,
better than even lordship over all the worlds
is the Fruit of a Stream-Winner.

Dhammapada V178

*Natthi jhānam apaññassa
paññā natthi ajhāyato
Ūamhi jhānañ ca paññā ca
sa ve nibbānasantike*

There is no concentration in one who lacks wisdom,
nor is there wisdom in him who lacks concentration.
In whom are both concentration and wisdom,
he, indeed, is in the presence of Nibbana.

Dhammapada V372



PATTHANĀ

Aspiration or Wish



Iminā puñña kamma - Māme bāla samāgamo

By the grace of this merit that I have acquired, may I never follow the foolish;

Satam samāgamo hotu - Yāva nibbāna pattiyā

but only the wise up to the time I attain final happiness (Nibbana).

Idam me puñnam asavakkhaya vaham hotu

And by the grace of whatever merits that I have acquired

sabba-dukkha pamucatu

may all sufferings ceased.



WISH FOR AUSPICES



Sabbhītiyo vivajjantu - sabba rogo vinassatu

May all misfortunes be averted, may all sickness be healed.

Mā me/te bhavatvantarāyo - sukhī dīghāyukho bhava

may no danger befall me/you, may I/you live long and happily.

Bhavatu sabba mangalam - rakkhantu sabba devatā

May there be all the auspices, may all the deities protect me/you;

Sabba Buddhānu bhāvena - sadā sotthi bhavantu me/te

By the power of all the Buddhas, may there be blessing to me/you.

Bhavatu sabba mangalam - rakkhantu sabba devatā

May there be all the auspices, may all the deities protect me/you;

Sabba Dhammānu bhāvena - sadā sotthi bhavantu me/te

By the power of all the Dhamma, may there be blessing to me/you.

Bhavatu sabba mangalam - rakkhantu sabba devatā

May there be all the auspices, may all the deities protect me/you;

Sabba Sanghānu bhāvena - sadā sotthi bhavantu me/te

By the power of all the Sangha, may there be blessing to me/you.

WISH FOR PROTECTION FROM EVIL



Nakkhatta yakkha bhūtānam - pāpaggaha nivāranā

By the power of this Protection, may I/you be free from all dangers arising from malign influences of the planets, demons and spirits.

parittassānu bhāvena - hantu maiham/tuiham upaddave

May my/your misfortunes cease to exist.

FIXATION OF THE PROTECTION



Sabbe Buddhā balappattā - Paccekānañca yam balam

All Buddhas are powerful, whatever power there is of the Silent Buddhas

Arahantānañca tejena - Rakkham bandhāmi sabbaso

(through their powers) and through the power of the Arahants, we fix the protection in all respects.



WISH OF LOVE TO ALL BEINGS



Dukkhappattā ca niddukkhā - Bhayappattā ca nibbhayā

May those who are afflicted with pain be free from pain,
may those who are in fear (agony and insecure) be free from fear, agony and insecurity.

Sokappattā ca nissokā - Hontu sabbe'pi pānino

May those afflicted with grief be free from grief.
May all beings be free from misery, fear and grief.

BLESSING TO THE WORLD



Devo vassatu kālena - sassa-sampatti hetu ca

May rain fall also at suitable times, may the world progress

phīto bhavatu loko ca - Rājā bhavatu dhammiko

and be happy and peaceful, and may the king be righteous.

PUÑÑĀNUMODANĀ



TRANSFERENCE OF MERITS TO ALL CELESTIAL BEINGS



Ākāsatthā ca bhummatthā - Devā nāgā mahiddhikā

May all beings inhabiting space and earth, Devas and Nagas of mighty power,

Puññam tam anumōditvā - Cīram rakkhantu lōka-sāsanam

share this merit and may they long protect the Dispensation.

Ākāsatthā ca bhummatthā - Devā nāgā mahiddhikā

May all beings inhabiting space and earth, Devas and Nagas of mighty power,

Puññam tam anumōditvā - Cīram rakkhantu desanam

share this merit and may they long protect the teaching of the Dhamma.

Ākāsatthā ca bhummatthā - Devā nāgā mahiddhikā

May all beings inhabiting space and earth, Devas and Nagas of mighty power,

Puññam tam anumōditvā - Cīram rakkhantu mam param

share this merit and may they long protect myself and others.

REQUESTING ALL DEVAS, BHŪTA AND ALL BEINGS TO PARTAKE OF MERITS



Ettāvatā ca amhehi - sambhatam puñña-sampadam

Whatever merits which we have thus acquired,

Sabbe Devā anumodantu - sabba-sampati siddhiyā

may the Deities partake of it. May it contributes greatly to their happiness.

Ettāvatā ca amhehi - sambhatam puñña-sampadam

Whatever merits which we have thus acquired,

Sabbe Bhūta anumodantu - sabba-sampati siddhiyā

may the Bhūtas (spirits) partake of it. May it contributes greatly to their happiness.

Ettāvatā ca amhehi - sambhatam puñña-sampadam

Whatever merits which we have thus acquired,

Sabbe Satta anumodantu - sabba-sampati siddhiyā

may the Beings partake of it. May it contributes greatly to their happiness.

TRANSFERENCE OF MERITS TO DEPARTED RELATIVES



Idam me/vo ñātīnam hōtu - Sukhitā hontu ñātayo

Let this merit accrue to my/our departed relatives and may they be happy!

Idam me/vo ñātīnam hōtu - Sukhitā hontu ñātayo

Let this merit accrue to my/our departed relatives and may they be happy!

Idam me/vo ñātīnam hōtu - Sukhitā hontu ñātayo

Let this merit accrue to my/our departed relatives and may they be happy!



KHAMAYACANA

Forgiveness Of Shortcomings



Kāyena vācā cittena - Pamādena mayā katam

If by deeds, speech or thought heedlessly, I have done anything wrong,

Accayam khama me Bhante - Bhūri-pañña Tathāgata

forgive me O Master! O Teacher, Great Wise!

Kāyena vācā cittena - Pamādena mayā katam

If by deeds, speech or thought heedlessly, I have done anything wrong,

Accayam khama me Dhamma - Sanditthika akālika

forgive me O Dhamma! Immediately seen and timeless!

Kāyena vācā cittena - Pamādena mayā katam

If by deeds, speech or thought heedlessly, I have done anything wrong,

Accayam khama me Sangha - Supatipanna anuttara

forgive me O Sangha! Nobles Ones who have taken the right path, unparalleled!

Sādhu ! Sādhu ! Sādhu !



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